

# AMERICA

## A CATHOLIC REVIEW OF THE WEEK

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### CHRONICLE

**Death of Hon. John G. Carlisle.**—John Griffin Carlisle, former Speaker of the House of Representatives and Secretary of the Treasury in President Cleveland's second administration, died in this city on July 31. He was born in Campbell, now Kenton County, Ky., September 5, 1835, the oldest of eleven children. After receiving a common school education he taught school for a year at Covington, meanwhile studying law. He was admitted to the bar of his native State in 1858. Entering politics in 1859, he was elected to the Kentucky House of Representatives and in 1866 became a member of the Kentucky Senate. He was re-elected for a second term but resigned in 1871 to accept the office of Lieutenant-Governor. Five years later he became a member of the Forty-fifth Congress and served seven terms, remaining in the House until his election in May, 1890, to the United States Senate to fill the vacancy made by the death of Senator Beck. It was while serving in this capacity that he was appointed Secretary of the Treasury by President Cleveland at the beginning of his second administration in 1893. Mr. Carlisle's fame began with his election to the Speakership of the House in 1883. When the House seemed inextricably involved his clear judicial terms straightened things out and drew order out of the apparent chaos. His impromptu exposition of the abstruse principles of parliamentary and constitutional law, delivered in the Speaker's chair, read like studied treatises. In the great tariff debates Mr. Carlisle won his highest standing. He not only led the debate against

the protectionists but he led his party; nor did he relinquish the commanding position he took until he retired from public life. He was the soul of honor, fair and even in his rulings and liked by both Republicans and Democrats.

**Decrease in Immigration.**—Rev. J. E. Devos, president of the Catholic International Immigration Society, organized some time ago by the Belgian and Dutch priests of the United States, has decided on Lake Village, Helena, Prescott and Eldorado, Arkansas, as sites for proposed Catholic colonies of about one hundred families each. Belgians, Hollanders and Italians will be included. According to the official figures for the last fiscal year, there was a decrease of 289,784 in the immigration into the United States, as compared with the figures of the previous year. The total was 1,041,570.

Italians and Poles furnished the highest number of arrivals, the totals being 223,456 and 128,348, respectively. Among those debarred were 118 polygamists, 2 anarchists, 156 idiots, imbeciles and feeble-minded, 160 insane, 9 professional beggars, 11 paupers, 2,471 with loathsome diseases, 12,632 persons likely to become public charges, and 1,365 contract laborers.

**Bryan Loses State Leadership.**—Mr. William Jennings Bryan met defeat at the hands of his own party in his own State. Against the judgment of a great majority of the Democrats of Nebraska, he insisted that in the form of local option the liquor question should be made an issue in this year's campaign. With the defeat

of his present policies, Mr. Bryan loses the leadership of the Nebraska Democracy which he has dominated for twenty years. In an impassioned appeal Mr. Bryan declared that the liquor interests of Nebraska were in an organized attempt to secure political control of the State.

**Mine Rescue Stations.**—The first three rescue stations to be established in the coal fields of the country for the relief of imperiled or imprisoned miners will be set up at Birmingham, Ala., Huntington, W. Va., and Wilkes-Barre, Pa. This announcement was made by George Otis Smith, acting director of the new Bureau of Mines. By order of Secretary of the Interior Ballinger, nine rescue stations are to be established. The Alabama station will be accessible to the coal fields of Alabama, Southeast Tennessee and Northwest Georgia. The Huntington Station will cover the coal fields of Southern Ohio, Western West Virginia and Northeastern Kentucky. The Wilkes-Barre station will bring help to the entire anthracite field. Other stations will be built throughout the country as soon as the plans are prepared and the best sites chosen. At a mine disaster the foreman of the station, a man with practical mining experience, will have charge of the rescue work. The miners who work in the nearby mines will form a volunteer rescue corps ready to respond at once to any emergency call within the district.

**New National Forest.**—A new national forest has been made in California and named El Dorado. The proclamation was signed by the President upon his return from his vacation cruise along the Maine coast. The new reserve contains more than 800,000 acres. The headquarters of El Dorado will be at Placerville, Cal. This makes the number of national forests 151.

**Canadian News.**—Although the text of General Sir John French's official report on the Canadian militia has not yet been made public, there is much discussion among military critics in Canada on an alleged résumé of Sir John's criticisms given by a *Times* special correspondent. Meanwhile the trend of General French's report is known only to Sir Frederick Borden, Minister of Militia, and to a limited number of his headquarters staff. Sir Frederick Borden having said that General French was favorably impressed with the physique, intelligence, spirit and general efficiency of the Canadian volunteer forces, the London *Times* replied that Sir Frederick is wholly misleading and grossly inaccurate.—Sir Wilfrid Laurier in the course of his tour of the western provinces arrived at Regina, the capital of Saskatchewan, last Saturday night and was warmly welcomed as he drove to Government House, where he remained three days as a guest of Lieutenant-Governor Forget. Discontent over the tariff being general in Saskatchewan, Sir Wilfrid has, in all his speeches in this province, extended a cordial welcome to American settlers and affirmed the pur-

pose of his government to respond to the overtures of the United States for reciprocity, a sentiment that never fails to evoke applause.—On July 27, Earl Grey, Governor-General of Canada, began a round-trip of five thousand miles through the Canadian territory of Keewatin and Hudson Bay and thence round by the Labrador coast and Newfoundland back to Montreal.

**Great Britain.**—The King's accession declaration bill, in an amended form, passed its second reading in the House of Commons on July 28, by a vote of 410 to 84, and its third reading the following day by a vote of 245 to 52. The bill, as it now stands, provides that the pronouncement against Catholics shall be eliminated, and that the clause "and declare that I am a faithful Protestant" be substituted. The Nonconformists showed strong opposition to the original substituting clause which read, "and declare that I am a faithful member of the Protestant Church as by law established in England," and the Premier finally accepted their amendment. It is believed that the bill will be accepted by the House of Lords without further trouble. The amendment to the declaration aroused considerable feeling in England among the opponents of Catholicism, and upon the second reading there were some demonstrations outside the Houses of Parliament.

**The Oath.**—It is worth recalling that the men who are prominent in the Government which has thus far passed the bill modifying the royal oath do not belong to the Church of England. Asquith is a Congregationalist, Birrell a Baptist, Runciman a Methodist, and Samuels, the President of the Local Government Board, a Jew.

**King George's Popularity.**—The party leaders are said to have been warned not to permit any show of disloyalty in their followers. It would mean ruin in a general election. The King is in great favor with the people. On July 30, he and the Queen drove to the London Hospital, and went through the wards. It was an assurance that such hospitals for which King Edward had raised millions would not be neglected by his successor. In going to the hospital the royal pair drove through Whitechapel and thousands of the poorest and lowliest people gathered to see the sovereign pass, and were most orderly and respectful. No troops lined the way, and the escort of the carriage was inconsiderable.

**Ireland.**—Several significant announcements during the week confirm the indications recorded in last week's Chronicle that both parties to the Veto Conference are seriously considering the settlement of the Irish question on a federal basis. Mr. Birrell, a member of the Conference, informed the Eighty Club that they were nearer than they imagined to a Home Rule settlement by which each of the three kingdoms will have charge of their own affairs. Mr. Asquith stated to the House that



the twelve meetings of the Conference have been profitable and implied that there is good hope of agreement. The *Daily Express* of London, a Unionist organ and hitherto virulently anti-Irish, has come out strongly in favor of Home Rule on the ground that this policy alone will make amicable relations between Great Britain and the United States possible and advantageous. It is believed that the sudden change of the *Express* was due to important information or direction communicated by high Unionist sources, and that the Unionist leaders are acting in this matter on the advice of the King.—The Registrar-General for Ireland reports a decrease of 890 in the population for 1909. The excess of births over deaths was 27,786, which was offset by an emigration of 28,676. The birth-rate was 0.3 per 1,000 above the average and the death-rate 0.4 below that of 1908. There was a decrease of 699 in deaths from tuberculosis as compared with 1908, and the marriages registered were slightly above the average for the previous decade. Of the births registered 97.3 per cent. were legitimate, the remaining 2.7 per cent. being largely contributed from Ulster. Except in regard to emigration, the figures compare favorably with the vital statistics of other countries.

**France.**—A cablegram of July 31 announced that, in the second ballot on that date for General Councillors, the three Socialist groups—Radical Socialists, Independent Socialists and Unified Socialists—gained twelve seats, while the Conservatives lost two, the Nationalists one, the Progressives three and the Republicans of the Left six. In all, ninety-two Socialists or Socialist-Radicals were elected.—Henri Rochette, arrested on March 23, 1908, and accused of having embezzled more than twelve million francs by means of different companies he promoted, was declared guilty on July 27, 1910, and condemned to two years in prison and a fine of three thousand francs.—The damage inflicted on the harvest by the recent rainy and cold weather in France is estimated at two thousand million francs. The wheat crop this year is estimated at 312,400,000 bushels, as against 369,200,000 in 1909.

**Paris Divorce Mad.**—There has been a great increase of applications for divorce by the working classes. They are increasing at a startling rate. In Paris alone there has been an advance of 9,000 pauper divorces in a year. The courts are clogged with cases. Fortunately 50 per cent. of the applications are refused. But unfortunately although divorces are given for most absurd reasons, Parliament is nevertheless being asked to afford further facilities for divorce, one, for instance, being separation by mutual consent.

**The Paris Bourse.**—The good reports from New York have given a steady tone to the American securities but the fear of a Carlist insurrection has made Spanish funds weaken. The outlook for the French harvest is

dismal. The wheat crop will be less than 100,000,000 hectolitres, as against 124,000,000 last year, which was also a poor crop. The price of flour has risen 63 francs a sack of 157 kilos. That is an increase of \$2.00 since January 1. It is estimated that France will be obliged to purchase 20,000,000 hectolitres of wheat for home consumption. The wet weather has brought mildew on the vines of Champagne and Burgundy. They are in a worse condition than at any time in the last fifteen years.

**French Charities.**—Last year private individuals gave 101,000,000 francs for charitable works; 12,500,000 of this total went to the State, Departments and Communes; 35,000,000 to mutual aid associations; 51,500,000 to public institutions, and 1,500,000 to what are called confessional establishments. There was one gift to a religious order of men, but it amounted only to 544 francs, and consisted merely of old silver to be made into chalices for missionaries in foreign parts. Most of these benefactions, a few years ago, would have been devoted to religious purposes.

**Peasants' Savings.**—Government investigation of the Rochette scandal has been postponed until October 6. The man higher up who stood behind the swindler is yet unknown. What adds to the public wrath is that those who have suffered to the extent of \$25,000,000 are mostly poor country people. Because of the character of the investors the parliamentary commission urges that measures should be taken to have the peasantry invest their savings in home enterprises, and the Minister of Finance has been called upon to prevent their speculation on foreign stock-markets.

**Vigorous Policy Promised.**—The changes recently announced in the German Cabinet are being made effective. On July 29 Freiherr von Schoen turned over the portfolio of Secretary of State for foreign affairs to his successor, Herr von Kiderlen-Wächter and is preparing to assume his designated post as Ambassador in Paris. The new Secretary had but just returned to Berlin from Marienbad where he had been in conference for some days with Graf von Aehrenthal, Foreign Secretary of Austria-Hungary. The Vienna *Neue Freie Presse* publishes an interesting interview secured from Herr von Kiderlen-Wächter during this conference. Germany's new Minister declared that no "negotiations" so called were considered in their parley, since political conditions were such as not to give rise to need of such deliberations. Relations between the two powers were in excellent shape. Consequently he had merely had an interchange of opinion with Graf von Aehrenthal, which, he smilingly added, is always useful in diplomatic dealings. No sign of war is any where to be noted, continued von Kiderlen-Wächter, perhaps largely because a declaration of war to-day would mean an enormous additional outlay in a country's expenditure. With England Germany's re-

lations are good, he added, although he showed no inclination to discuss further his country's disposition towards Great Britain. He said: "The less one has to say in that matter the better." An official note published in Vienna adds to the *Neue Freie Presse* communication the assurance that Austria-Hungary and Germany are united to conserve a peace policy, not denying, however, that this policy so far from showing any weakness will rather be a vigorous and energetic policy in accord with the agreements existing between the two empires.

**Vice-President of Reichstag Resigns.**—Much ado is made about the resignation of Prince Hohenlohe-Langenburg from the position of second Vice-President of the Reichstag. In a long communication to the president he gives what he calls the motives for this step. By far the greatest part of the letter deals with his disappointment in regard to the development of party affiliations which he had expected when accepting the office. "But all this would not have been enough, had not the Borromeo Encyclical appeared, the contents and effects of which make it impossible for me to remain in the presidency with my present associates," i.e., the president and first vice-president. Now, the president is a Conservative, Count von Schwerin; the Prince could not possibly refuse to serve with him, as the Conservative party protested against the Encyclical. The first vice-President, however, is Peter Spahn, a prominent Centrist. So he must be Prince Hohenlohe-Langenburg's bugbear. The funny side of it is that at the same time there is a similar party development in the presidency of the Prussian parliament; the president is a Conservative, von Kröcher, the first vice-president a Centrist, Dr. Porsch, and the second vice-president a National-Liberal, Mr. Krause. Neither von Kröcher nor Mr. Krause finds the slightest difficulty in sharing the honor of their office with a Centrist, though the famous interpellation about the encyclical was made not in the Reichstag but the Prussian Landtag. Only young Prince Hohenlohe was able to draw such wonderful conclusions. Perhaps, says *Germania*, he considers himself a great statesman. But the incident is discussed through the whole length and breadth of the country, and by many papers the Prince is lauded for his "manful action." Some consider it as an attempt to secure for himself the votes of the Liberals in his district, as it is not probable that he will be re-elected.

**The German Emperor Misrepresented.**—When Señor Madriz had been elected President of Nicaragua, the German emperor answered the official notification of this fact with a letter of congratulation. British papers at once proceeded to tell their readers that the emperor had hinted at and obtained the promise of some Nicaraguan island for a German coaling station, and that he had dispatched the letter before the United States acknowledged Señor Madriz' presidency, in order to stir

up trouble for America. Unfortunately neither the message of Madriz to the emperor nor the latter's answer contains anything except the stereotyped international formulas which are almost obligatory in diplomatic intercourse. This is especially true of the address, "Great and good friend," which was so much insisted upon as an indication of sinister tendencies. It is sanctioned by long usage for such occasions. Finally the United States Department of State declared it considered the whole correspondence from the beginning merely as a matter of courtesy between Madriz and the emperor.

**New Oppression of the Prussian Poles.**—Prussia has not yet succeeded in Germanizing her Polish subjects. On the contrary her drastic methods have only roused national feeling and enthusiasm. Despite this, Prussia has not learned her lesson. Unhappily it becomes clearer every day that her final intention is not to Germanize but Protestantize. As is well known all the elementary schools of Polish Prussia are under the control of the State, though the Church has commonly at least so much influence that the ecclesiastical authorities have thus far been content with the situation. Of late, new regulations have been issued for the membership in school committees in the Polish province of Posen. The Protestant ministers will be ex-officio members; Catholic priests will not be permitted to have any influence in school matters. This regulation seems aimed at them not because they are Poles, but because they are priests; priests of German birth, at least, would be allowed to serve. Moreover, among the ex-officio members of the country places are the noblemen on whose estates villages are situated, and no distinction between Poles and Germans is made in their case. Does the Government think it can strike a more fatal blow at the Poles by depriving them slowly of their religion? This is the only satisfactory explanation of such arbitrary measures, unless we must presume that the *Kulturkampf* idea is beginning to absorb the Germanizing tendencies.

**New Industrial Policy.**—The Austrian Government announces that hereafter there will be added to the personnel of the empire's embassies in Berlin, Rome, and Constantinople an attaché to be known as Director of Commerce. The policy is adopted because the plan of naming representatives specially to look after industrial relations with foreign nations has been signally successful in other lands. Austria-Hungary promises itself similar beneficial results in its manufacturing and industrial interests from the plan now adopted.

**International Sodality Congress.**—July 18-21, there was held in Salzburg, Austria, an international congress of Sodalities of the Blessed Virgin. Each day the attendance was excellent, delegates being present from the German Empire, Italy, France, Spain, Belgium, Holland and Russia.



## QUESTIONS OF THE DAY

### Herbert, Cardinal Vaughan\*

In his "Life of Cardinal Vaughan," Mr. Snead-Cox has given us a portrait. He shows us the man as he was. He does not conceal or extenuate the faults of the distinguished churchman, but tells us very bluntly, in his Preface, that the general impression was that he was "hard and unsympathetic; an estimable but rather narrow-minded prelate whose career had been redeemed from mediocrity chiefly by the unusual energy which directed it;" and that "even some of his own clergy shared these views."

These be hard words, but even if they were altogether true—and after reading the "Life" we are persuaded they are not—we would not cease to love and admire the great man. No doubt, in the various contests in which he was engaged he may have borne hard on his opponents, but he did not hate them. He may have been at times harsh and relentless and wrong-headed, but he was never mean, or small, or narrow; there was no bitterness or rancor in his soul. Once the fight was over he forgot the past, and perhaps the average man would rather have him with all his faults redeemed as they were by splendid qualities, than if he were a paragon of every virtue and so far removed from ordinary human feelings as to make him seem like the inhabitant of another sphere. Indeed it is comforting to know that a man with very uncomfortable defects can do great things, and not be dismayed or dejected by his own failures.

His biographer almost takes an advantage of the reader by putting on the frontispiece the portrait of the future Cardinal when he was a child of eight. Almost irresistibly you want to know how that handsome, manly child got on in after life, and your curiosity increases when you turn the pages, and are confronted with the portraits of his father and mother; an ideal couple; he, almost Byronic in his general appearance, but without the poet's worldly hardness; she, like a belle of the period, but gentle, sweet, and saintly, a woman who became the mother of thirteen children, and who used to spend an hour every day before the Blessed Sacrament praying that all her family might consecrate themselves to God. Her petitions availed, and her five daughters became nuns and six of her sons priests. Of the latter, one became Cardinal and Archbishop of Westminster, another Archbishop of Sydney, a third Bishop of Sebastopolis.

There were besides Bernard, the distinguished Jesuit preacher; Jerome, a Benedictine, the founder of Fort Augustus; and Kenelm, who was so well known in America for his work in promoting the study of Holy Scriptures. The two remaining sons also entered the seminary, but

found it was not their place, and subsequently joined the army; one of them marrying an American lady of St. Louis. Like his father and grandfather before him, Herbert was sent to the Jesuit College of Stonyhurst, and from there to Brugelette in Belgium, and Vaugirard in Paris. He was known in those two latter places as "Milord Rosbif." The discipline was unlike what he had been accustomed to in England, but he has left on record that there was no such thing as the *espionage* which is supposed to be a characteristic of continental colleges. Prefects were everywhere indeed, but there were no plain-clothes men among them. They were only a traffic squad keeping the great throng in motion.

He was a priest before he was twenty-three. At Rome he met Manning, whom he used to call "the old parson," but the "old parson" became his spiritual counsellor, and made him the first member of the Congregation of Oblates of St. Charles and simultaneously Vice-President of St. Edmund's College—the latter appointment being a move in the struggle between the hereditary Catholics of England and the converts headed by Manning.

The ethical character of this appointment, as well as the acceptance of it, will be beyond most men. Manning was aiming at the better training of the clergy of England; and to effect that result, his first act was to place a raw youth of twenty-three as nominally the vice-president of a college with orders to work out a new system independently of the wishes of his superior. Of course, it ended in disaster, and after countless bickerings, and quarrels, and appeals to Rome, the incident came to a close by the removal of the Oblates from St. Edmund's.

At this time Vaughan's early aspirations for a missionary life began to revive. Of course, for a man of his feeble health, personal acquaintance with the hardships of such a career was out of the question; hence his establishment of the Mill Hill Congregation, which was preluded by Vaughan's phenomenal journey through North and South America, and his equally phenomenal success in gathering funds for the enterprise. It might be well to note that the biographer does not chronicle the fact that the church in which he began his work among the colored people of the United States was given to him by the Jesuit Fathers.

Here a most extraordinary trait in Vaughan's kaleidoscopic character reveals itself. He had plenty of money but his first disciples at Mill Hill were treated with, what would seem to some people most excruciating parsimony. He refused to hire a cook, and fed the poor fellows with "tinned" meats. Not only that, but the fancy struck him that the gold fish in a near-by pond might be sold at an advantage and so he had his young men stand in the water, up to their waists, striving to catch the elusive fish in buckets. "It was to harden them for their future career," he said. "They would have to cross rivers in India and Africa, you know." "Most likely," suggested a friend, "they will first reach the River Styx." It was not parsimony, but a mistaken enthusiasm.

\* The Life of Cardinal Vaughan. By J. G. Snead-Cox. Two Volumes. St. Louis: B. Herder.

He made amends for his wrong methods by changing them completely and Mill Hill entered upon its work.

Meantime the *Tablet* had passed into his hands. It was the time of the Vatican Council and in all the countries of Europe the newspaper fight was fast and furious. In the heat of the battle the amenities were often neglected, and, like others, Vaughan was a sinner, in that respect, but he was the first to eulogize the fiercest of his antagonists after the battle was over.

In July, 1872, Bishop Turner of Salford died, and, at the suggestion of Manning, Vaughan was named for the vacant see. His biographer tells us that when the Brief arrived "he *characteristically* took it and laid it first on the altar of the Blessed Sacrament, then in the hands of the statue of the Immaculate Virgin, and finally at the feet of the statue of St. Joseph, in each case taking it back from them;" a proceeding which to us foreigners seems *characteristically* Italian rather than English. His embracing a negro tramp whom he met in the street is another instance of un-English exuberance. As Bishop of Salford, he came into collision with his old friends and teachers, the Jesuits, but it was not through any personal dislike on his part. On the contrary; Snead-Cox informs us that whereas "Manning had fairly or unfairly persuaded himself that the influence of the Jesuits made for evil rather than good, Herbert Vaughan had the highest opinion of them, and set great store on their cooperation. Indeed his first act on returning to England, after the fight was over, was to go into retreat at Stonyhurst, and to ask the Jesuit Fathers to conduct the annual retreat for the clergy of Salford." Only a great man would have done that.

About the merits of this controversy, which began at Salford and led up to the "*Romanos Pontifices*," we must put ourselves at the side of the *Month*, which says "It might be expected that the *Month* would wish to have its say on the mode in which those questions are presented in the pages before us. That, however, is the very last thing we should wish to do. Possibly the effect of a narrative which is based on the accounts of one side only, may be to convey an impression that the case for the other side was so grossly unreasonable as to be unintelligible. But it would serve no good purpose to oppose another view of the case, now that the question has been satisfactorily settled, and all those years have passed." Such also must be our attitude in the matter.

On January 14, 1892, Manning died, and Vaughan, who was then 65 years of age, was promoted to the place; not, however, before he had written to the Holy Father that the honor was too great for one who had neither wit, nor words, nor worth, nor power of speech. "I do not excel as a preacher, an author, a theologian, a philosopher, or even as a classical scholar. Whatever I may be in those matters, in none am I above a poor mediocrity; nor will anyone be so blind as to have said that I possess a degree of holiness which will compensate for these defects."

He was named to the post, nevertheless. What he did as Archbishop and Cardinal is still fresh in men's minds, and it is unnecessary to recall it here. His biographer has told the story and told it well. It is a faithful history, showing us the man who, with all his defects of character, which, after all, did not amount to much in the aggregate, was a humble, pious, prayerful, devoted priest, bishop and Cardinal; one whose life from beginning to end was absolutely blameless, who had only one thought in his heart, viz., the glory of God. He was a great churchman who will always be considered as a splendid figure in the restored hierarchy of England.

T. J. CAMPBELL, S.J.

### The Poles in the United States

#### II

It would be but natural that the Poles would bind themselves in strong organizations to protect and promote their racial and religious interests. The first organization formed was *Zjednoczenie Polskie, Rzymsko-Katolickie* (Polish Roman Catholic Union), which was founded towards the end of the seventies and which has grown with succeeding years. It now has 277 separate bodies or councils with about 53,870 members. It was felt, however, that this was exclusively a Catholic organization, although it promoted Polish national feeling and patriotic and historic aspirations. But there were many Poles who were Protestant or indifferentists, but yet strong in racial and national feeling, who were excluded from it. Accordingly, in the middle of the eighties, the "*Zwiazek Narodowy Polski*" (Polish National Alliance) was formed.

It made no religious distinction and welcomed all Poles to its ranks, laying all its accent upon the Polish race, language and ideals. It too has grown, and to-day has 265 councils or lodges with 42,780 members. Then followed a swing of the pendulum in the other direction. A Polish society for religious purposes and aspirations was formed, the "*Unia Polaska Rzymsko-Katolicka*" (Polish Roman Catholic Union). This, however, by placing the accent more on religious matters than on patriotic and national ones has not grown so fast. It has over 8,500 members. There are many other minor societies like the "*Zwiazek Sokolow*," "*Zwiazek Spiewakow*," "*Zwiezek Mlodziezy*" and "*Zwiezek Polek*," (Gymnast Union Alliance, Singers' Alliance, Young People's Alliance, Alliance of Poles), organized for special purposes along with the general ones of race and religion. These societies combined have over a million dollars in money and property. Within the past few years a movement has been successful to unite in one general body, all these organizations or that portion of their membership which was Catholic. This is the "*Federacya Polakow Rzymsko-Katolikow w Stanach Zjednoczonych*" (Federation of Polish Roman Catholics in the United States), and is somewhat similar in its workings to the American Fed-



eration of Catholic Societies. These societies maintain reading rooms, libraries, art collections and historical records, as well as promote their general purposes.

One can better understand how strong the Poles are in America, irrespective of their mere numbers, when the fact is grasped that they publish 129 papers in the Polish language, including all kinds. Probably the strongest one is *Zgoda* (*Concord*), of which Thomas Siemiradzki is the editor, published in Chicago, and which is the organ of the Polish National Alliance. The *Zjednoczenie* has its organ, the *Narod Polski* (*Polish People*), the *Unia* its paper *Unia Polska*, and the Polish Alliance its organ, *Dziennik Narodowy*. There are also the distinctively Catholic papers, *Gazeta Katolicka*, *Dziennik Chicagoski* (*Chicago Journal*), and *Nowiny Polskie* (*Polish News*). Polish papers are published in every large city of the United States; and there are among them five daily papers and thirty-one weeklies; the rest being monthly and semi-monthly. Many of them are given to literature and the latest developments of science and art, and keep fully abreast of the times. In the dailies and weeklies the reports of Congress, Governmental action and foreign news are given as well as they are in many American papers in the English language. Polish literature, novels, verse, historical and descriptive writing flourish on American soil. Even serious works like "The Constitution and Political Institutions of the United States of America," by Stanislaus Osada, "Schools and Education," by Charles Wachtel, and the "History of the Poles in America," by Father Kruska, are successful. The Poles here have by no means neglected their intellectual side in their necessary struggle for material things.

Nor has their struggle for material things been without results. The Poles throughout the United States, as a race, are prosperous; indeed, some of them may be said to be wealthy. They have held their own as well as any nationality in the United States; and indeed when we view the lateness of their coming here in large numbers, with the difficult handicap of race and language, they have done better than many. There have been Polish members of Congress; in Chicago, Milwaukee, Detroit and Cleveland they have filled many important places in their respective city governments; in various State legislatures and State officials there have been Polish representatives. They, like the Irish, with keen recollections of the severity and harshness of monarchical rule, have drifted to the Democratic party; but the Republican party has large numbers of them in its ranks, particularly during the presidencies of McKinley and Roosevelt. They are active, and the second and third generations of Poles may produce talented political leaders.

The freedom and material and intellectual room found in the United States give full opportunity for the Poles to develop their best and highest characteristics, and most of them have had advantage therefrom. There is a small minority who hark back to the old country, old times and old feuds, and who would make in a measure

a small Poland here, nursing the dreams and the grievances of those of Russia, Germany and Austria. They look at times gone by, instead of a brilliant present and a glorious future as part and parcel of this land. They are in the minority, and our Polish fellow citizens, whether naturalized or native born, will as a whole make a magnificent part of our mingled warp and woof of national greatness in this beloved country of ours.

ANDREW J. SHIPMAN.

### The Vatican Archives

Every morning about half-past eight, except Thursdays, Sundays and holydays, from the beginning of October to the end of June, the Swiss Guard, in their uniforms of red, yellow and black, stand before the bronze doors of the Vatican, and see filing before them a long line of serious personages, monsignori, priests, monks in all kind of garb, and laymen also. The most distinguished are saluted as they pass. They all carry portfolios, and are wending their way through the silent courtyards to the Vatican Archives.

The suite of rooms chosen for these archives is on the ground floor of the Library building, and is a little beyond the entrance of the new Pinacotheca which was fitted up last year by Pius X, in front of the portico built in the garden by Gregory XVI. Around the door, while waiting for the hour of its opening, representatives of all the nations of the globe engage in fraternal chat. French, Italian and occasionally German are used as a common language for these students who, in spite of race rivalries and differences of religion, are united by the same passion for historical research.

Often I have stood there between a young American Protestant of the Mackenzie foundation and a Lutheran of the Prussian Institute. I have found myself next to an Orthodox Russian, not far from a Polish priest, alongside of a Finn who is writing on the history of Sweden, or in front of a Japanese who had come to consult the pieces of silk on which the brushes of the daimios had painted their messages to Gregory XIII. On that threshold introductions take place in which names famous throughout the scientific world are often pronounced. But the clock strikes and we all enter, each one hastening to the registers reserved for him or to the counter where fresh requests are made.

Very plain are the workrooms of the Archives. The first is a hall about sixty-five feet long and from sixteen to twenty feet wide, with large Romanesque bay windows which are provided with brown holland curtains. The walls are merely whitewashed, with no other ornament than a bust of Leo XIII, the generous Pope who flung open the treasures hitherto jealously concealed from the curiosity of the profane. There are small tables of coarse wood, having three tiers; there are also desks and rustic chairs. Near the entrance are two cloak-rooms and four latticed book cases; that is all. On one side is a hall

which is not well lighted, around which are book shelves laden with volumes of the *Avvisi* collection, the Borghese Archives, etc. You find only three long and wide tables. Mgr. Wenzel, the lamented Deputy-Archivist of the Holy See, whom the Vatican students were grieved to lose prematurely last May, allowed us to settle there in order to consult at our leisure the unbound documents in the boxes or the files. In each hall are one or two *scrittori* (writers) of the Archives. They are Papal functionaries, whose duty is to keep an eye on all that goes on and more especially to put their knowledge at the service of the students. There is also a staff of young men in blue uniform with red edging, who are tireless in their kindness and who do their work with a swiftness rare in archival collections. You have only to ask, and you hardly have to wait more than five minutes. But what are you going to ask for? How are you going to conduct your researches in a heap of documents which relate to all the countries of the world and which have accumulated there during many centuries?

Opening on the second hall of the Archives is the office of the Deputy-Archivist of the Holy Roman Church—the Archivist himself is a Cardinal whom one never sees. Anyone may enter this office. Its walls are lined with bulky volumes of Inventories, arranged formerly for the private use of the Curia at a time when the Archives were inaccessible to the public. All you have to do is to search there. Unfortunately it contains a world of things: 681 volumes of Indexes to consult, and up to these last few months there was no guide through this labyrinth except an "*Indice degli Indici*" (an Index of the Indexes) compiled in 1901! Happily the kindness and competence of Mgr. Wenzel and his nephew, M. Emilio Ranuzzi lightened the task; as soon as you make known the object of your researches, they point out what Index you should consult first. Moreover, at the beginning of the list of extracts from the Archives already published by learned Germans, Americans, Frenchmen, Belgians, Spaniards and Italians, are to be found hints, incomplete no doubt, but very precious on many treasures of this immense collection. After some weeks' experience you can make out in some sort of a way.

Henceforth the first researches will be greatly facilitated; the pioneer days are past. The Director of the Netherlands Institute, a Catholic priest, Dr. Gisbert Brom, has just published in French a "*Guide aux Archives Vaticanes*," which will be of signal service. A sketch of his work will interest the readers of AMERICA.

The Vatican Archives were not established till the beginning of the seventeenth century, in 1611, by Pope Paul V. He collected into a central storehouse the historical documents hitherto scattered among the papers preserved in the Vatican Library, the Archives of the Apostolic Chamber and the several secretaries' offices in the Castle of Sant' Angelo. About 1660 the Archives of the Secretariate of State were added. Those of Avignon were transferred to the Vatican Archives in

1783, and the remainder of the documents of the Castle of Sant' Angelo in 1798, when the French invaded Rome. Such was the condition of the Vatican Archives when Napoleon had them all transported to Paris, whence, as is well known, they were brought back in 1814. Since that date Leo XIII added, in 1892, all the documents of the Dataria, and acquired the Borghese Archive in 1893. Pius X in 1905 added the Archives of the Memoriali, those of the Uditore del Santissimo in 1906, the consistorial Archives in 1907, and what remained of the Secretariate of Briefs in 1909. The latest additions are not as yet all in such order as to be utilized by workers, and are being classified. Meanwhile there has been received into the Archives several private collections, the Pio, Carpegna, Bolognetti, Ranconi, Clement XI, Garampi, etc., etc. Almost each year brings new acquisitions.

It is this treasure-house of historical documents that Leo XIII, by an act of January, 1881, placed at the disposal of all learned men for documents prior to 1815. To gain admittance all that is needed is a request to the Cardinal Archivist of Holy Church, who never refuses. What is the number of volumes thus handed over for historical research? Nobody knows. Moderate estimates set it down as forty thousand.

Among the 681 volumes of inventories that help one to thread his way through this mass of documents two series deserve special mention: the inventories drawn up under Benedict XIII, in the middle of the eighteenth century, by Pietro Donnino de Pretis, which help one to explore the seventy-five cupboards that contain the ancient Archivio Segreto; and the 124 folio volumes in which Mgr. Wenzel has pasted the six hundred thousand slips of Joseph Garampi. Between 1749 and 1772 the future Cardinal Garampi, pen in hand, went patiently through the Vatican Archives, noting on slips of paper what might be useful for an "*Orbis Christianus*," a history of all the churches of the world and of their titularies. Although his labor could not be brought to the issue he intended, yet his slips are now directing the researches of a multitude of scholars.

One word now about a part of the Vatican Archives. The ancient Archivio Segreto contains, first of all, the Registers of the Vatican, 2048 parchment volumes in which are preserved copies of documents received or sent out by the Pontifical Chancery: letters, bulls, petitions, from the pontificate of John VIII (872-882), but with considerable gaps, to the time of Innocent III (1198-1216), whence the series is continuous until St. Pius V (1566-1572).

Sixtus V, the great reorganizer of the Curia, so deeply modified the workings of the Chancery, by the creation of special congregations, each charged with different kinds of business, that, since his reign, the acts, which up to that time had been put together, have been dispersed throughout the particular archives of the various administrations.

Of these registers the erudite German, Pertz, wrote



as early as 1823: "They afford a complete summary of that interior government of the Church, ever calm and tranquil in the midst of the most terrible hurricanes, a government which, at the very moment when it seems on the brink of shipwreck, does not forget even the few Christians wandering among the heathen of Morocco or in the Tatar hordes, and which toils for the eternal salvation of unbelievers with the same devotion with which it strives to wrest its own Church from danger."

Since the already remote period, 1635, when François Bosquet, Bishop of Lodève, drew therefrom the letters of Innocent III, these registers have furnished matter for numerous publications. Pressuti printed the register of Honorius III, the Ecole Française of Rome those of the Popes of the thirteenth century from Gregory IX (1217-1241) to Benedict XI (1303-1304), the Benedictines with Dom Tosti that of Clement V (1305-1314), the Ecole Française again and the chaplains of Saint-Louis-des-Français the letters of the Avignon Popes; but, as the French scholars are chiefly concerned with the documents that interest their country, the scientific missions of other nations are now taking the work up anew and completing it by the documents relating to their respective countries.

The archives of the Secretariate of Briefs contained, until recently, only 627 volumes—minutes and copies extending from 1417 to 1823. The Pope added in 1908 seven thousand volumes, the contents of which cover the period between 1572 to 1846.

In the Archivio Segreto are also preserved the Acts of the great reforming Council of Trent in 154 volumes. The Görres Gesellschaft, the German Catholic Society that has done so much for historical study, has undertaken this monumental publication.

Finally, the collection entitled *Instrumenta Miscellanea* is composed of three thousand original documents enclosed in sixty caskets. The most ancient go back to the early Middle Ages, the most recent belong to the first half of the sixteenth century. The detailed inventory now being drawn up mentions documents from 819 to 1328.

A small bell rings in the hall of the Archives. The cannon of the Castle of Sant' Angelo will presently announce the hour of noon. The only and too short working time of the day is about to end. We hastily gather up our papers and, while many of the "studiosi" depart by the roadway now filled with carriages and visitors to the Pinacotheca and the museums, others, desirous of gaining one more hour of work, pass into the interior of the palace, through the halls lined with Cardinal Angelo Mai's books, and the long and splendid gallery with its ceiling adorned by graceful and cool Roman frescoes and its dark woodwork relieved by fillets of gold, a veritable sanctuary where the most conspicuous object is the statue of St. Thomas Aquinas, represented in a sitting posture. These students are going to the Leonine Library, which does not close till one o'clock. It is also called the Consulting Library, a name derived from the use

made of it. It is due to the far-sighted initiative of the great Pontiff, and has been organized by the learned Father Ehrle, who places at the disposal of the searchers the richest collection one could wish for of reference books for all countries; library catalogues, published documents, monographs, dictionaries, periodicals in every tongue. Here the explorers of the manuscripts in the Archives or the Vatican Library—for the Leonine is common to both institutions—can make sure, so far as it is possible, that what they think they have discovered has not already been printed, and can collate the recently unearthed texts with the old editions, or ascertain the career of the personages in whom they are interested.

Beyond the Leonine is the Barberini Library, another acquisition of the great Pope. Thence a marble staircase leads up to the Vatican Library. But this is still another world, too vast to be explored on this occasion. I merely mention that the kindness of Mgr. Wenzel contrived for the studiosi, who regret to have to leave the Archives too soon, the means to continue their work for one more hour in the Library, whither he had the registers carried. I think his worthy successor, Mgr. Ugolini, must have kept up this tradition.

Vatican Archives, Libraries of the Vatican and the Propaganda, and in the city the Casanatense, Angelica and Vallicellana libraries, convent libraries annexed to the Victor Emmanuel Library in the old Roman College or saved from secularization, the Chigi and Corsini collections, the State Archives, the private collections of princely families to which access is easy enough, all this makes Rome the paradise of men devoted to historical research, a paradise lost with regret when one has dwelt therein and dreamed about it before he had as yet tasted of its delights. That is why almost all nations have sent to Rome scientific missions or created Institutes in which scholars, young and old, take advantage of its incomparable lore. The fact is that any historical work about Europe since the end of the Middle Ages, the basis of which has not been verified in the Vatican documents, is subject to revision. On the other hand, Rome is so truly the place wherein all the events of European life are so focussed that it is scarcely possible to find elsewhere those central viewpoints in whose light everything is coordinated. Hence it is that each year witnesses the foundation of new societies of research. As yet the Holy See has established, near the Archives, only one course of paleography which, however, is taught with distinction by Mgr. Melampo.

How often, returning after the morning's work, accompanied by one of those who are most familiar with the Vatican Archives touching on the modern period, the Abbé Richard, long chaplain and archivist of Saint-Louis-des-Français, we gave utterance to our day dreams, bootless, alas! for lack of funds. They were about the creation of a great Institute of Historical Studies, similar to the Biblical Institute, wherein, close to this marvelous treasure, learned Catholics would train in right methods

students gathered from all quarters of the globe, and, grouping them in a phalanx of serious workers, would prepare them to write the finest imaginable defense of Catholicism, its history!

MARC DUBRUEL, S.J.

### The Religious Crisis in France

#### WHY THE CATHOLICS ALWAYS LOSE.

As I have already said, the continued success of the freethinkers is due to their careful preparation and their skilful maneuvers during the past thirty years. From the outset they had a complete plan, part of which was always concealed. They carried it out sometimes with treachery, sometimes with violence, and often with both at once. This is a very real explanation of the defeats suffered by the Catholics. But we must likewise examine the situation in which they were at the beginning of the conflict and in which they are still floundering. This is an important factor in the problem.

This situation has its source in the Concordat signed by Pope Pius VII and Napoleon I, then First Consul. Was this treaty, then, an offensive weapon against the Church? No. Napoleon sincerely wished for religious peace. After the terrible struggle that had turned France topsy-turvy and destroyed public worship, there was doubtless nothing better to do than to sign the Concordat. Although it was hardly liberal, it gave to religion positive guarantees. Thanks to the Concordat Catholics were enabled to forge ahead for seventy years. The proof that this famous treaty was useful to religion is that the fanatical freethinkers spared no pains to bring about its abrogation.

Nevertheless, from the religious point of view, the Concordat had also its drawbacks. While protecting, it held the Church in bondage. The bishops, in order to exercise their authority, had to be accepted by the Government. Moreover, the Government claimed the right of naming them; the very word "to name" figured in the fourth and fifth articles of the Concordat. To be sure, the same articles recognized that the Holy See alone had the right to confer canonical institution; but the bishops must first be named by the Government. They, in their turn, named the parish priests, but only such as the civil authority had already accepted. Thus the bishops and priests were treated as officials depending on the Ministers of the State.

This pretension of the State was so well established in manners, ideas and laws that it manifested itself resolutely even when, as occurred after 1880, there appeared a succession of Ministers like Jules Ferry and Paul Bert, who were ardent, anti-religious freethinkers. These men who, even in their official discourses, flaunted their contempt for religion, happened to be hierarchically the superiors of the bishops, to whom they addressed circulars anent the administration of religious interests!

These foes of worship wielded positive power over worship! Nor was this unbelievable situation a transient one: it lasted more than twenty years, that is to say, until the brutal rupture of the Concordat.

The Catholics of France are reproached with not having resisted the measures that have since been multiplied against them. But we must take largely into account the condition of dependence in which they lived formerly and the very critical situation in which they were placed afterwards. First of all, protected—and let us not forget it—held in bondage by the Government they did not feel the need and they scarcely had the means of organizing associations that would have enabled them later on to defend themselves. During more than fifty years the Catholics relied on the Government for protection, and they were indeed protected. This is precisely the reason why they found themselves unprepared when the Government, instead of continuing to support them, turned against them.

Another point that calls for special consideration is this: the official break with Catholics by the abolition of the Concordat was consummated swiftly, in a few months, but the Government had long been working in every possible way to undermine the situation and prestige of Catholics, while taking pains to affirm that it meant them no harm. It left them the seminaries, churches and private schools, but at the same time it used the public money to foster all undertakings, especially the lay schools, that tended to spread broadcast throughout the nation hatred of religion, or at least indifferentism. Consequently, when the Catholics were treated openly as enemies the Government was only throwing off the mask behind which it had carried on an underhand fight for many years past.

Quite extraordinary is the struggle going on in France: a complete system of anti-religious propaganda now conducted openly by the Government wielding all its administrative, financial and economic weapons. The impulse is given by the Masonic lodges. Freemasonry, thirty years ago, got some of its members into the Government, which, however, it did not yet rule. Gradually it secured the whip-hand and transformed the Government into an instrument of conquest for the purposes of the sect.

This is the unadulterated truth. Catholics have been and are still accused of combating the republican régime. This accusation has never been anything but a pretext. The Royalists or the Bonapartists have constituted only small parties that were in no sense formidable. Catholics have been systematically denounced as enemies of the republic; but each time they have declared themselves partisans of the Republic they have been denounced still more virulently. In 1883, as previously in 1879, Paul Bert, one of the leaders of the freethinking world, said: "The danger is that the Jesuits may become Republicans." It was his habit to give the name of "Jesuits" to all convinced and zealous Catholics. Sometimes he spoke out quite clearly. For instance, in a great speech



he made at Lyons, May 29, 1883, Paul Bert, pointing out the foe he fought, exclaimed: "This enemy is the Catholic Church, the clerical party." And twenty-three years later, November 8, 1906, a young Socialist Minister, M. Viviani, had the hardihood to say in the chamber: "All of us together, through our fathers, through our seniors, through ourselves, we have bound ourselves in the past to an enterprise of anti-clericalism, to an enterprise of *irreligion*. We have torn away human consciences from faith." Laicization had borne its fruit, and henceforth atheists were to form the habit of speaking plainly.

I could very easily fill an entire issue of this review by merely quoting words and deeds that prove the long dissimulation with which the chiefs of the anti-religious party pursued their enterprise. One example will suffice. I take it from M. Ferdinand Buisson, a deputy of some ten years' standing. Before his entrance into parliament he had directed the army of teachers employed in official primary education. During the first period of the struggle M. Buisson was Jules Ferry's right-hand man. Then, and for long afterwards, he used to declare that the famous "school neutrality" was in no way a menace to religion. In 1900, when the freethinking propaganda had made enormous strides, M. Buisson plumed himself on having prepared a new religion equipped with dogma and worship, using all known truths and all the resources of art to "lift up the soul to God" ("La Religion Morale et la Science," p. 137). Of course, M. Buisson meant merely a God who was one and the same thing as human nature. But soon this phantom God, being found to smack too much of religious beliefs, was forsaken, nay, turned out. On the precise date of August 10, 1904, this same M. Buisson deemed that the time had come for him to say: "The godless State, the godless school, the godless mayor's office (*mairie*), the godless court-house, all this is merely the conception of a human society that wants to base itself exclusively on human nature, on its phenomena and its laws . . . to wean from the Church the nation, the family, the individual. . . . Democracy, urged on by a marvelous instinct of its needs and its forthcoming duties, is preparing for this." During twenty years M. Buisson had said the contrary. The same method had been adopted by a multitude of school teachers and politicians.

Thus it was that the nation was deceived. A vast number of Catholic-minded people, who had no taste for religious discussions and no time to enter upon them, became victims of this long-drawn fraud. They could not believe that the reformers, who were continually prating about liberty, were aiming especially at combating dogmas and perverting souls. When the danger became evident the harm was already done. An entirely new spirit had been created in all ranks of society by means of bad laws and detestable teaching, scattered everywhere by so-called higher philosophy as well as by vulgar pedagogy and politics.

Many Catholics were, if not thoroughly duped, at least

surprised and bewildered. Many of them could not be persuaded that there was really so odious and so well organized a conspiracy. Many also were convinced that it would never succeed. Meanwhile, however, the bishops and the priests always pointed out the growing danger; but this very danger was so formidable as to appear greatly exaggerated and therefore improbable.

Good people held it as a conviction that an atheistic nation was an impossible phenomenon. Not enough was done to prepare minds for the defence of religious truth and first principles. The enemies of religion, on the other hand, had a plentiful supply of arguments, sophisms and calumnies, which, sedulously and continuously propagated, had succeeded in creating a general opinion, an apparently quite natural and spontaneous mode of thought. Against this insidious and gigantic fable the Catholics ought long since to have organized a vast system of popular instruction in the doctrines of the catechism and in fundamental principles of right thinking, a clear and popular yet comprehensive exposition of Catholic teaching and rational philosophy that would put the simplest and most uneducated Catholic in a position to defend his faith, as he defends his commercial interests, his fortune, his home, his family.

Perhaps I have succeeded in making my readers understand why this defensive measure has not been sufficiently applied. But I hasten to say that the terrible lesson taught by recent events will not be lost upon us. On all sides now in France Catholics are beginning to realize that they must not be content with going to Mass, but that they must also be able to explain why they go and what they do there.

It is easy to blame them for their defeat. But the extraordinary importance of the struggle must be taken into account. This struggle is only one of the phases of the great historical and universal conflict. Other nations will have to bear the onslaught of that impious fury which just now has its storm-center in France. What is taking place in our country is a warning to the whole world. There are reasons based on faith, and other reasons based on history, allowing us to foresee that France, first among the nations to be stricken, will also be the first to recover.

EUGÈNE TAVERNIER,  
Associate editor of the *Univers*.

...  
The Senate of the Irish National University, meeting in Dublin on June 23, Archbishop Walsh presiding, received a deputation from the General Council of the Irish County Councils which petitioned in favor of making Gaelic an essential subject in the university course and guaranteed that when such action was taken the county councils would strike a rate in favor of the university. The Senate then took up the motion of Dr. Hyde which had passed the Board of Studies by 18 to 6, that Gaelic be made compulsory for matriculation on and after 1913 for Irish-born students. After much discussion the motion was carried by 21 votes to 12. Thus a disturbing

question which has hampered the initial efforts of the University is permanently settled. At present Gaelic is taught in 3,000 of the 8,000 national schools and in 120 bi-lingual institutions. The Senate's action, it is claimed, will have the effect of extending the teaching of Gaelic to nearly all the primary and secondary schools, as these are anxious to win the free scholarships offered by the university. It is gratifying to learn that the County Councils are everywhere striking rates to increase the number of such scholarships and supplement the too meagre finances of the institution.

### IN MISSION FIELDS

#### TIERRA DEL FUEGO.

When Fernando Magellan in 1520 threaded his way through the strait that bears his name, he called the collection of islands south of the mainland of South America the "Land of Fire" (Tierra del Fuego in Spanish), on account of the fires lighted by the Indians, which he may have mistaken for volcanoes in active eruption.

Little was known of the archipelago until three centuries later when an English exploring expedition surveyed the principal islands and channels and gave the world definite information of the twenty-seven thousand square miles of territory which look so insignificant on the map.

The explorers had little to do with the natives except by way of bartering worthless gimcracks for skins of the seal and the sea-otter, but they saw enough to warrant them in drawing a very dark picture of the Fuegians, whom they set down as ill-formed, stolid, degraded cannibals.

To these wretched beings whose morals and manners had not been improved by the occasional visits of whalers and similar craft to their rock-bound islands, the Salesian missionaries determined to carry the knowledge of the Faith. November 21, 1886, was the date of their disembarking in their new and unpromising field of labor. Bishop Joseph Fagnano was at the head of the undertaking. Besides the archipelago and the southern portion of the mainland, the Falkland Islands were placed under his jurisdiction. Within two years he had made a careful examination of the whole district, had seen the possibilities of the land, the sites for prospective missions and the nature of the natives whom he had come to evangelize. These he found to be of three distinct tribes. The Tehuelches inhabited the mainland, had horses and lived by hunting. They were large, well-formed men and had obtained some notions of civilization from contact with the whites. The Alacalufes hovered around the strait. They were a wretched lot, undersized, sickly and poverty stricken, with all the outward signs of their speedy disappearance as a tribe from the face of the earth. Hidden in the unexplored fastnesses of the principal island of the archipelago, the Bishop found the rem-

nants of the Onas, a tribe of evil reputation which seemed to be due rather to the excesses of certain explorers and goldseekers than to any traits of the natives. The island, which is about half as large as the State of New York, affords abundant pasturage for cattle and can produce fine crops of oats and barley. The missionaries, therefore, gathered the Indians into reductions and began to develop the agricultural and grazing possibilities of the districts in which they had established themselves. Better knowledge of the archipelago proved that the rigors of its climate had been greatly exaggerated, and this knowledge brought farmers and graziers who superseded the prospectors for precious metals. The missionaries did not lose sight of the spiritual interests of these newcomers and their children. The city of Punta Arenas was selected as the most promising site, and there the Salesians erected a parish church, the first brick building to be built in the town. A day school, a boarding school, a class of music, both vocal and instrumental, an observatory and a museum soon followed, nor must mention be omitted of the "festive oratory," that feature inseparable from Don Bosco's work.

Even among the natives instrumental music was taught with such success that there was formed a band of some thirty instruments which was brought from the mission to Punta Arenas by order of the governor to take part in the public celebration of national holidays.

At the time when Bishop Fagnano was placed over the mission, the best available data place the inhabitants at 1,500 Catholics, 1,700 Protestants, and 6,000 pagan Indians. Twenty years later the Catholics numbered 29,000, the Protestants, 3,700, and there remained only 500 Indians to be civilized and christianized. Fourteen churches and chapels and as many schools had been built in what had been almost a desert spiritually and intellectually, and the capabilities of the land in producing food for man and beast had been demonstrated by the tests and labors of the missionaries. Thus have body and soul, mind and heart, profited by the Salesians' missionary zeal in the "Land of Fire."



The eightieth birthday of the venerable Emperor Francis Joseph of Austria will be celebrated on August 18. Sixty-two of his eighty years have been spent in the service of his people as Emperor and King. There will be no special festivities marking the day, which the venerable monarch means to spend quietly among those of his own family circle in his summer home at Ischl in the Tyrol. This arrangement follows the express wish of the Emperor, who is averse to have another public demonstration follow thus close upon the splendid national celebration of the sixtieth anniversary of his accession to the imperial throne held two years ago. He has consented that the occasion be signalized by the inception of certain charitable and benevolent movements in Vienna and elsewhere.



## CORRESPONDENCE

## Lima, the Rome of South America

OFF THE COAST OF ECUADOR, JULY 8, 1910.

To the Editor of AMERICA:—

I left Buenos Aires a month ago by the Pacific Railway. A day and a night were spent crossing the illimitable pampas of the Argentine Republic. The lands through which we passed are mostly pasture lands, belonging to the immense estates, measured not by acres but by square miles. There were cattle everywhere, in great herds, while a few carcasses lay scattered about. Contagious diseases make great inroads among the cattle, and sweep them away. The country is, also, overrun by rabbits which amount to a plague. As you travel westward, you also meet with large flocks of ostriches. As your readers are aware, the American ostrich is inferior to the African bird in size, as well as in plumage. I shall never forget the cold I suffered crossing the pampas, as the train was not heated. The winter in Argentina and Chile is very trying to a foreigner, as, generally, the houses are not heated. You are obliged to wear your overcoat indoors and out-of-doors, and ladies wear their furs in the parlor.

We arrived very early in the morning at Mendoza, an old town at the foot of the Andes, founded by Garcia Unstado de Mendoza, viceroy of Peru. There we took the narrow gauge road to cross the Andes which were now in sight, with their snow-covered peaks. The ascent begins here, and it takes a whole day to cross the Cordillera. Higher and higher you rise, with the rocky chain, dry, arid, cold and barren around, above and below you, while the old Inca road is seen winding its way through the mountains. Out in the distance, you observe the hoary head of Aconcagua, 24,000 feet high, and, as the day declines and the shadows lengthen, you reach Las Cuevas, where you change for the Chilean Trans-Andean Railway. You are now in the depth of winter. Ice is on the ground and snow upon the mountains. Formerly, you were obliged to cross the Cumbre, or highest pass, by means of carriages and mules. Nearby is the gigantic statue of Christ, standing on the frontier as the memorial of the peace-pact between Argentina and Chile.

At present, you cross through the tunnel which was opened a few months ago, at an altitude of nearly 12,000 feet. After leaving the tunnel the descent begins, and the mountain scenery becomes weird, mighty, gigantic, overpowering. I am now writing on the calm waters of the Pacific, within sight of the Ecuadorian coast far away to starboard, while the ship quivers with the force of the mighty engines driving her.

The great chain of the Cordilleras, that backbone of the American continent, is lost to view; but, as I close my eyes, I still see the unparalleled scenery of that wonderful mountain descent, those towering peaks, those gigantic rocks, those tremendous precipices. I contemplate in imagination those dreary solitudes, that icy wilderness, where no sound breaks the silence, whence life itself appears to have completely vanished, where only the condor feels at home. But the vision passed, and darkness fell upon mountain and valley. A brief sojourn at the town of Los Andes, and another change is made to the Chilean broad gauge railroad which takes us into Santiago.

Santiago de Chile is the largest and most prosperous city on the west coast of South America. Imagine a vast plain, surrounded by mountains, with a hill in the centre, and you have an idea of the topography of Santiago. The central hill is Santa Lucia, from the summit of which a magnificent bird's-eye view of the city can be obtained. It was here that Valdura built his fortress to defend his little colony against the terrible Araucanians. The fortress has gone, and Santa Lucia is now the pleasure ground of Santiago. Should your first walk in Chile's capital be in the morning, you will be struck by the costumes of the women. Nearly all wear black, and all, rich and poor, are decked with the *manto* that the women of Chile know how to wear so gracefully. No hats may be worn by ladies in church, and when they kneel in prayer they look like so many nuns.

The clergy of Chile are a distinguished body of men, intellectually and morally, and the fact that there are two strong political parties, one favoring and the other opposing religion, calls into play the activity of the Catholic laity who are, perhaps, more active here than in any other South American country. It remains, however, true that in South America the bone and sinew, the heart and soul of religion is woman. She is, as a rule, intensely religious. Her influence is strongly felt. She has, thus far, successfully opposed the introduction of divorce; she upholds, to some extent, the observance of Sunday, and her hand is in every charitable work. The works of charity of Spanish America might furnish material for a good-sized volume. The woman of South America exercises no direct control of the government, but she does not hesitate to make her will known to the governing powers.

Although everywhere certain influences inimical to religion are at work, yet in a number of Spanish American countries, like Argentina, Chile and Peru, Church and State are still united, and if one judges by what one sees on the surface, it would seem that religion is in a flourishing condition; but, alas! there is much to be desired, and much to be accomplished.

The Jesuit Fathers are active in Brazil, Argentina and Chile, while in Peru they are tolerated. The old Jesuit church and college of Santiago no longer exist. The site of the college is occupied by the beautiful building of the congress, and on that of the church stands a statue of the Immaculate Conception. The Jesuit archives are now in the Biblioteca Nacional.

I have met many reminiscences of the old pre-suppression Jesuits in Europe and America, but I am aware of only a few churches that were theirs before the Suppression which are still served by them. They still exercise religious functions in the old churches in Rome, and in the Gesù Nuovo of Naples, while in America they have churches in Lima and in Quito, which belonged to them before the Suppression. In Lima, the present university of St. Mark was once the Jesuit novitiate. The large college to which that of the *Principe* was attached covers a whole square. It is now partly a normal school, in care of the Religious of the Sacred Heart, while the other portions form the Convent of the Good Shepherd, and the National Library. This library was formed by General San Martin, in the first days of Independence, from the old Jesuit library. The college of the *Principe* owed its existence to the Prince of Esquilache, the Poet-Viceroy of Peru, who was a descendant of St. Francis Borgia.

Lima is in many respects the most interesting city of the New World. It has given to the Church three canon-

ized saints who were contemporaries, the Archbishop, St. Toribio, St. Francis Solano, and St. Rose.

The Church of Santo Domingo is filled with the memories of the Virgin-Saint of Lima. The parish records of the San Sebastian contain the old baptismal register in which her baptism and that of Blessed Martin de Porras are recorded. I had the pleasure of taking a copy of both.

For sacred memories, Lima may be called the Rome of the New World. Every step one takes is upon sacred and historic ground. Even to-day there are churches and chapels innumerable within the city. Yet Lima is far from being a "Holy City." However, no city may cast stones at Lima. If there is infidelity and if there is immorality in Lima, there are also much goodness, much faith and much piety. As to its vice, it does not manifest itself with the shamelessness of some of the large cities of Europe, and, on the surface, one sees little to disedify.

At present, the old religious orders are in a very good condition spiritually, as far as one can see. I received nothing but the kindest attention in the monasteries I had the pleasure of visiting. The secular clergy, too, were very considerate and polite, and I heard nothing but what was good of the parish priests of Lima.

The Peruvians are a very amiable people, and very kind. A large proportion of the population is of Indian descent, and one meets the mild and inoffensive descendants of the Incas, or of the inferior races at every step. Shortly before leaving Lima, I made a short excursion to Caxamarquilla, the dead city. Though only about thirty miles from Lima, it is hardly known to the people of the city. It is very much like Pompeii, without its marbles and decorations. The houses are all built of adobe, without windows, and with only a doorway. The city of Caxamarquilla was, probably, a ruin before Pizarro landed in America, and its history will, probably, never be known. Dr. Uhle, director of the National Museum of Mexico, is doing great work in delving into the archaeology of this interesting country. Peru affords a great field for the archaeologist, as regards the civilization of the Incas, as well as that mysterious population which preceded them.

I left Peru more than a week ago, and I am still at sea. A voyage that should have lasted only five days, has been protracted over twice that length of time. Shortly after leaving Callao the machinery broke down, and we have been laboring hard ever since, coming frequently to a full stop hundreds of miles from land. The dynamo is out of order, and we have nothing but oil lamps and candles to rely upon at night; the pumps do not work and we can get no fresh water, except to drink. When a few days from Callao, discontent broke out in the engine-room, as we put into the port of Piata. The Peruvian man-of-war, Grau, was lying there, and we had to send for the Admiral to settle the difficulty. The task of the engineers and workmen down below has been superhuman. They tell me that the temperature there runs up to 140. The men have had all they could do, in spite of the fact that we have borrowed three engineers from the Peruvian navy. As I write these lines we are moving painfully ahead; but we are moving. I began this letter on July 8; it is now the 11th. I have, therefore, written it in instalments. We expect to reach Panama the day after to-morrow, and the receipt of this letter will be the announcement of our safe arrival.

I feel that I should rectify a statement I made in a previous letter regarding American dentists. I have since learned that there is a field for them in South America.

However, they are required to pass an examination in this part of the world. Dentists ask great prices in South America. For instance, for a piece of work that would have cost me about \$10 in the States, nearly \$50 was demanded in Buenos Aires.

CHARLES WARREN CURRIER.

### The Late Duc d'Alençon

PARIS, JULY 5, 1910.

On the morning of June 29th there died at his home, at Wimbledon, in England, a French prince, of whom it might be said, as of his great countryman Bayard, that he was a knight "without fear and without reproach."

Ferdinand Philippe Marie de Bourbon-Orléans, duc d'Alençon, was born at Neuilly, close to Paris, on the 12th of July, 1844. His father, the duc de Nemours, was the second son of the reigning King, Louis Philippe, and his mother, Victoria of Saxe-Cobourg, the cousin, friend and namesake of the Queen of Great Britain.

The duc d'Alençon was four years old, when the Revolution of 1848 overthrew his grandfather's throne and drove his parents to take refuge in England. To all Louis Philippe's family Queen Victoria extended a cordial welcome, but the Duchess of Nemours was received by her like a sister and in a well-known picture Winterhalter has represented the two Victorias seated side by side. This faithful affection is touchingly expressed in the Queen's letters. She writes in April, 1848, after a first interview with the fugitives: "My beloved Vic., with her lovely face, is perfection and so cheerful," and again, some weeks later: "we are just like sisters . . . she is a dear, noble and still beautiful child."

The Duke and Duchess de Nemours were an ideally happy couple, and their peaceful and united home life made the weariness and anxieties of exile bearable, but on the 10th of November, 1857, the duchess, who had lately given birth to her youngest child, Princess Blanche, died suddenly at Claremont. "No words can describe the scene of woe," writes Queen Victoria to Lord Clarendon. "There was the venerable queen, with the motherless children, admirable in her deep grief, and her pious resignation to the will of God! Yet, even now the support, the comfort of all, thinking but of others and ready to devote her declining years to her children and grandchildren. There was the broken-hearted widower. . . . and lastly, there was in one room the lifeless, but oh! most beautiful form of his young, lovely and angelic wife, lying on her bed with her splendid hair covering her shoulders and a heavenly expression of peace."

The duc d'Alençon was nine years old when the tragedy of his mother's sudden death overshadowed his home life; like his elder brother, the Comte d'Eu, and his two sisters, Princess Marguerite, who eventually married Prince Czartoricki and the Princess Blanche, he was brought up wisely and tenderly by his grandmother, Marie Amélie, the "venerable queen," to whom Queen Victoria alludes in her touching letter, and by his father, the duc de Nemours, who, if not the most brilliant of Louis Philippe's sons, was one whose absolute devotion to duty and deep religious feeling commanded the respect even of his political foes.

The princes of the house of Orleans were forbidden to return to France under the second Empire and, in consequence, had to seek employment abroad. The duc d'Alençon was sent to the Artillery School at Segovia in Spain, where he proved an apt pupil; he af-



terwards served in the Spanish army in the Philippines; it may be remembered that his cousins, the Comte de Paris and the duc de Chartres, took part in the American Civil War.

When the Franco-German war broke out in 1870 the princes made vain efforts to be allowed to fight under the French flag as private soldiers, but only the duc de Chartres succeeded in outwitting the republican government; he took part in the war under the assumed name of "Robert le Fort." When peace was signed, a more liberal ministry repealed the laws against the Orléans princes; the duc d'Alençon was appointed Captain in an artillery regiment and quartered first at Vincennes, then at Tarbes, but again the extreme party came to the front and, in 1886, the princes, who had rendered distinguished service in the army, were obliged to retire into private life. The duc d'Alençon's love of his profession, his exact and able performance of his military duties, his high moral character, are still remembered by his former comrades.

From that time for some years the duc lived chiefly in Paris; he had married in 1868 a princess of the house of Bavaria, Sophie Charlotte, one of a lovely band of sisters, among whom were the Empress of Austria and the Queen of Naples. The duchesse d'Alençon, tall, slight, preeminently distinguished looking, with a wealth of beautiful hair, was, during many years, a well-known figure at the Church of the Dominicans in Paris. Till the death of the duke's father, the duc de Nemours, the duke and duchess, whose fortune was a moderate one, lived first at a hotel, then in an apartment not far from the church, where the duchess might be seen every morning at an early hour.

Her tragic death is well known; on May 4, 1897, she had promised to sell in the interests of the Dominican novitiates, at the "Bazar de la Charité," a charity sale that took place in a wooden building constructed for the purpose, in the rue Jean Goujon, not far from the Seine.

The sale opened at 2 o'clock under brilliant auspices, the duchess was at her post, surrounded by a certain number of ladies, many of whom were, like herself, tertiaries of the Order. At half-past four a cry of fire arose and in an incredibly short space of time the flimsily built edifice, its draperies and ornaments and, worse still, the delicate laces and airy tissues of the women's dresses burnt like tinder.

There were, at that moment, about four or five hundred persons in the Bazar, chiefly women and children. Their first impulse was to make for the chief entrance, but in their panic many stumbled and fell and, in a few moments, a heap of burning human bodies blocked up the doorway. The duchesse d'Alençon was not among them; a lady, who was standing near her when the fire broke out and who eventually escaped, reported that the duchesse's first words were: "Be calm, let us avoid a panic," her next: "let us pray;" and that then she sweetly and generously stood aside, that others might pass before her. So rapid was the catastrophe, that less than half an hour later, nothing was left of the Bazar but a heap of ruins, from which came a sickening smell of burning flesh!

Among the first to come upon the scene was the duc d'Alençon, who rushed into the burning building to seek his wife; he was burnt in the attempt and found no trace of the duchesse. Only forty-eight hours afterwards her disfigured remains were identified and her coffin was carried to the crypt of the Dominican church, where on the morning of the 4th of May she had received Holy Communion for the last time. It remained there for a whole

week, from the 6th to the 14th of May, when it was taken to Dreux, where the princes of the House of Orléans are interred.

After the death of his wife the duc d'Alençon, who, in 1896 had come into a large fortune under the will of his father, the duc de Nemours, bought a house in Paris, opposite the Chapel of the English Passionists, where every morning he might be seen at seven o'clock Mass. He cared little, however, for Paris, where the discomforts and difficulties of his position as a born prince in a republican country were more keenly felt, and resided chiefly at Cannes, at Meutelberg, above Innsbruck, or at Belmont, where he died. It was in this latter house that he placed his fine collection of family portraits, many of which were bequeathed to him by his father and the others painted by his orders from the historical portraits at Versailles.

Although he lived in dignified, somewhat melancholy retirement, the duc d'Alençon was highly cultivated and keenly interested in all the questions of the day, upon which he held very distinct views. Thus, like his father, the duc de Nemours, he always advocated the fusion that eventually took place between the elder and younger branches of the House of Bourbon, and he accompanied his cousin, the Comte de Paris, when the latter visited the Comte de Chambord on his death-bed.

His two children were happily married; his daughter, Princess Louise, to the Prince Alphonso of Bavaria and his son, the duc de Vendôme, to Princess Henriette of Belgium, sister of the present King Albert, by whom he has four children, one of whom, the little duc de Nemours, was his grandfather's darling.

Only last year, at the beatification of Jeanne d'Arc, the duc d'Alençon was deputed by the duc d'Orléans to represent his family in Rome. It seemed singularly appropriate that, among the descendants of St. Louis, this blameless prince should be the one selected to honor the national heroine in the name of all.

Among less tragic circumstances, there might be applied to the duc d'Alençon the words uttered, more than a hundred years ago by the priest who was present at the execution of Louis XVI: "Son of St. Louis, ascend to heaven."

The duc was a Franciscan tertiary and he was laid in his coffin wearing the brown habit of the Order. The wishes that he expressed with regard to his funeral are in keeping with his devotion to the *Poverello* of Assisi; he desired to be buried as simply as possible, begged that neither crowns nor flowers should be laid on his coffin; that only his children, grandchildren, personal friends and servants should be present. Even now, on July 4th, his coffin is on its way to Dreux, where the charred remains of the duchesse were laid after her tragic end. A paper, expressing her last wishes, written seven months before her death, contained these words: "I desire to be buried close to my husband, the duc d'Alençon, the guardian angel of my life." In the crypt of Dreux, close to a monument raised to "Sophie Charlotte, duchesse d'Alençon, Sister Mary Magdalen of the Third Order of Penance of St. Dominic," is the tomb that for the last thirteen years has been waiting for her husband. In other times, the dead prince might have rendered valuable service to his country; debarred by adverse circumstances from devoting his energies to its welfare, he at any rate bequeathed to France the example of a life that was inspired by the noblest aims and imbued in its every act with a truly Christian spirit.

ANGLO-FRENCH CATHOLIC.

# A M E R I C A

## A CATHOLIC REVIEW OF THE WEEK

SATURDAY, AUGUST 6, 1910

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### Alfonso's Cousin Jaime

King Alfonso's head lies uneasy, although it has never felt the material weight of the Spanish crown; he has looked at the gaudy bauble, he may have "hefted" it, but it has not been ceremoniously placed upon his brow. Nowadays, Spanish monarchs are not crowned. And yet, all his uneasiness does not spring from fear of the plots of wild-eyed assassins and bomb-throwers. There is his cousin Jaime.

King Ferdinand VII reigned uninterruptedly over Spain from 1814 to 1833. He had fallen upon evil days, for he had been Napoleon's prisoner, and he had seen foreign flags leading armed men hither and thither through his country. Another grief was added as the years passed by. He seemed doomed to die childless, thus leaving the throne to his brother, Don Carlos.

On March 29, 1830, King Ferdinand, by an exercise of the royal prerogative, did away with the old Salic Law which excluded females from the throne. On October 10 of the same year, his fourth wife, Doña Maria Cristina of Naples, gave birth to a daughter, who received the name of Elizabeth, Isabel in Spanish, and the title of Princess of the Asturias. The little heiress was in her second year when the old king became dangerously ill. Fearing, possibly, the disorder that might attend a long regency, Ferdinand, still on his sick bed, revoked and annulled all that he had done against the Salic Law. And his brother Don Carlos rejoiced. Just here comes the most important part of the story, for he partially recovered from his illness, and in that state of mind and body, the Salic Law was again struck from the laws of Spain. His brother Don Carlos said that the act was that of Ferdinand's ministers, not that of the King, who died some months later. Did the King know what he was doing? His ministers averred that he did; Don Carlos and his

partisans stoutly maintained that the feeble monarch was grossly imposed upon by men who hoped to profit by the regency that must follow Ferdinand's death. Then was born the Carlist party which still exists in Spain.

Don Carlos in dying bequeathed his claim to his son, a second Don Carlos; he dying without issue, passed on his claim to his nephew Don Carlos, who in turn left his only son Don Jaime heir to the title. Recourse has been repeatedly had to arms, to solve the difficulty which cannot be reached by acceptable documentary evidence; but though the Carlists have suffered reverses, they have never doubted the justness of their pretensions. It has been asserted that if the father of Don Jaime had led a more irreproachable life, he could have held the Spanish sceptre. His motto was, *Dios, Patria, Religión*, which his life changed into *Vino, Pollos y Jamón*. By giving himself up to a life of pleasure he lost the allegiance of the Aragonese and Catalonians and above all of the Basques, those sturdy Catholics of old Turanian stock, whose name stands second to none for all that is of fair repute.

Never well affected toward the reigning house, it could cause no surprise if in the present openly hostile attitude of the ministry toward the Church, the Carlists and their well-wishers should cast wistful looks towards Alfonso's cousin Jaime.

### The Next Victim

Alexander the Great is said to have wept when he had no more worlds to conquer. This romantic distress is not discernible in the latest action of the French Republic. Her sword is still unsheathed. Having subjugated the Church, she now proposes to enthrall the laity; religious, unreligious and irreligious. The *Economiste français* gives us an example of her methods.

That journal transports us to a little town in Normandy with the odd name of Wigneihies attached to it. From that out-of-the-way place some one had gone to a happier land than France and left a few old ramshackle buildings in his will to be divided up among his heirs. They were not worth much; one piece being valued at 1,050 francs; the second at 3,600, and the third at 2,500, making a total of 7,150 francs.

These holdings had to be put up at auction. The amount involved was small, but not too small for the Government. Seven per cent. of the proceeds of the sale had to go into the Government's exchequer. After that came the inheritance tax; and in this particular instance it was decided that the tax should amount to 7,920 francs; that is to say, 850 francs more than the whole thing was worth.

At first sight this seems like an amusing newspaper story, or at best a blunder in figures. It is quite the reverse, and the mayor of the town vouches for its truth. It is not only a fact, he says, but it is the law—a law passed as late as April 8, 1910.



How is it possible, one asks in amazement, that such an excessive tax could be imposed? By the obvious method of giving a fictitious value to the property.

The official appraisers arrive at the spot, and inquire about the rent of the houses. No one knows exactly, for in cabins of that sort leases are always verbal and there were no formal documents to be had. Moreover the times had been hard; the tenants were out of work, and there were big gaps in the monthly collections. There was the Government's opportunity. In accordance with previously arranged schedules the houses were rated as yielding a rental of 1,200, 3,600, and 3,120 francs, respectively; that is to say, in one case the alleged rent equalled, and, in the two others, it exceeded the entire value of the house. "Now," argued the assessors, "the rent is usually 5 per cent. of the capital invested;" hence the first old shed was put down as worth 6,000 francs, the second 18,000, and the third 15,000 francs.

What was the purpose of this exaggeration of values? The purpose is plain: money for the Government. According to the law of April 8, 1910, no heir can come into possession of property devised to him, unless he pays into the public treasury, an inheritance tax of 18 per cent. for the first 2,000 francs; 19 per cent. for the next 8,000, and so on, by successive and progressive stages, as high as 30 per cent. Hence it was decided that this dilapidated old Wignehies property could not pass to the heir or heirs except on the payment of the legal tax on such transfers of 7,920 francs, although, as we have seen, the whole miserable pile was worth only 7,150.

If this law of April, 1910, is applicable to the whole of France, as it apparently is, the toleration of it is so incomprehensible that one hesitates to accept without reserve this first story of its operation, even if it is told by the financial journal, *L'Economiste français* and is quoted by *La Croix*. For, with such an instrument of spoliation available, the Government will soon have its hand on every piece of real estate in the country and the Socialist dream of Collectivism will be realized. The confiscation will not be as violent and as blatant as that of the churches and asylums, but it will be every bit as brutal and effective. That there is something to be apprehended may be conceded, for even people with short memories will recall that this confiscation was announced officially two or three years ago in the Assembly. "We have settled with the Church," shouted a Deputy from the tribune; then turning to a certain group of well-to-do representatives, he added, "Messieurs les bourgeois, it is your turn next." So that it is more than likely that the scoffers who looked on in silence when the spoliation of the Church was being perpetrated, will soon see themselves throttled by the same enemy; and there will be no one to pity them.

When the religious orders were driven out of France, a deputy, who wore a soutane, exclaimed: "It's only an affair of a few monks." By this time he recognizes that he was short-sighted.

### Protestantism in Japan

The tendency which prompted the early disciples of Wesley to break away from the Church of England and set up an independent religious organization of their own has manifested itself and produced its natural effects in our country often enough to have lost all appearance of novelty or innovation. Varieties and sub-varieties of the great Protestant bodies almost defy classification, for their arbitrary assumption of titles seems to set at naught the old axiom: "Changing the order of the factors does not change the value of the product."

Nobody questions the superiority of our race; no American doubts the superiority of our nation, or our national excellence in civics, ethics and commercial cleverness or enterprise. And certes, our Protestant friends, who have lavished a veritable mint of money upon their sociological and educational work in Japan, must have been satisfied that they were putting to good use the nickels, dimes, and dollars so generously and enthusiastically contributed for the regeneration of the Japanese people. The activity of the emissaries of western spirituality has been displayed chiefly in the large centres of population in the southern part of the island empire. It is, therefore, proper to say that their religious opinions have been fairly presented to only a small fraction of the subjects of the Kôte, and of this small fraction only an insignificant minority has been moved to embrace them. Yet, the original leaven of division has already made itself felt. The persuasion that Japan has learned the lesson and is now fully qualified to have, hold, and possess an independent national religious institution has been clearly set forth in the Protestant theological magazine, *Rikugō Zasshi*, by one of the native ministers, who thinks that foreign religious teachers are no longer needed. He would develop a distinctly Japanese type of Christianity, under the exclusive control of his countrymen.

Another publication, *Shin Bukkyō*, contains an article from the pen of the Rev. T. Hiroi, who handles with almost brutal frankness the same delicate subject, for he pushes his conclusions whither the principle of free private interpretation necessarily points the way. They have the Bible and can read it. Is a large staff of foreign religious teachers to be maintained for the sake of doing what the native can do as well or better? While admitting Japan's indebtedness to missionaries in matters of education, charity and social betterment, he asks the pertinent question: Are missionaries any longer needed in Japan? He has conversed with them, "sat under" them, eaten bread with them, and has accepted some of their doctrines. He speaks, therefore, as one familiar with the question. Our Protestant friends must find his answer disconcerting and disquieting in the extreme, for he plainly tells them that they might better go home and stay there. Most of them, he says, are not qualified to take the lead in Japanese spiritual life. They are kindhearted and mean well,

but they are not useful to Japan in 1910. "Such churches and associations as have been formed in Japan had best be left to work out their destiny in their own way."

How sharper than the serpent's tooth must be this conclusion of the Rev. T. Hirio to those good people who have with unstinted openhandedness poured out the contributions of their American friends upon the parched mental and moral soil of the land of the chrysanthemum! He points to the gang-plank of the outgoing steamer and bids his missionary friends "step lively," as if they were of common clay. Yet they ought to dry their tears, for he is simply putting into practice the very principle by which they vainly try to justify their own independent existence. Where each man or woman may play the part of a supreme court in matters religious and moral, the only wonder is that the heterodox bodies hold together as well as they do by a sort of exterior unity. Interior unity they have not nor can they have. If a question arises it is answered (if answered at all) and settled by a split along a line of cleavage which was present but unnoticed until the discussion of the question revealed the inherent weakness of the whole organization.

#### Friar Lands in the Philippines

The Attorney General of the United States has addressed a communication to the *Churchman* on the subject of the Friar lands in the Philippines and the attack on the Administration based on the alleged disposal of certain of these lands to the Sugar Trust or its representatives. In its previous issue the *Churchman* had published an editorial under the caption "The Friars' Land and the Sugar Trust," with statements and comments drawn largely, if not solely, from a view of the case presented by Congressman Martin of Colorado, reported in the *New York World*. Mr. Wickersham is aggrieved that these statements should be taken without investigation and his conduct and motives called in question by a religious paper when there was an abundance of material in the *Congressional Record* and in official documents of the House of Representatives which would easily dispose of the charges tending to show impropriety in the action of any of the Federal authorities. The *New York Tribune* gives a summary of the Attorney General's reply which it strengthens with editorial comment of its own. The whole matter, it says, is one of the construction of a law and may be summed up in a single question: Did the Friar lands, when purchased by the Philippine Commission, become a part of the public domain of the islands and subject to the same limitations with regard to their disposal, or did they not? The Philippine Commission, when it included in its membership such men as William H. Taft, Luke E. Wright, Henry C. Ide, and James L. Smith, had adopted a statute declaring that the limitation imposed by Congress on the disposal of the public domain of the islands did not apply to the Friar

lands, which had been purchased by special act and to pay for which a specific bond issue had been authorized. The validity of the statute had been affirmed by the law officers of the Philippine Government, and when Mr. Wickersham, as Attorney General, was asked for an opinion, he likewise affirmed it.

The House of Representatives has instructed its Committee on Insular Affairs to investigate the matter, but the *Tribune* believes there is no reason to expect that anything approaching a scandal will develop. "There is a respectable body of legal opinion in opposition to the decision of the Attorney General, but, as he points out, there is also a respectable body of legal opinion committed to his view." Mr. Wickersham adds that a more careful reconsideration of the question has satisfied him that no other statutory construction than that which he gave is possible. He deprecates the *Churchman's* insinuation that that construction was the result of some improper influence, submitting that this "is the sort of criticism which is, unhappily, too common in the secular press, but which one does not expect to find in a newspaper whose motto is 'The Faith Once Delivered to the Saints.'" "With the policy of the War Department, respecting the disposition of these lands," he concludes, "I have no concern. On the question of law involved I have expressed my opinion which I believe to be sound. That a religious paper shall make, upon such a foundation as I have above pointed out, the insinuations contained in your article is, to say the least, disheartening." Mr. Martin, replying to the statements of the Attorney General, maintains that the Philippine Commission never at any time held or indicated that limitations upon the disposition of public lands did not apply to Friar estates, and he challenges the production of proof to the contrary.

#### The Monroe Doctrine at Buenos Aires

The proposal of the Chilean and Brazilian delegates to the Pan-American Congress, now in session in Buenos Aires, to adopt the Monroe Doctrine as a principle of international law has not met with prompt, general and enthusiastic acceptance. As first formulated by John Quincy Adams, Monroe's Secretary of State, it was directed against the further colonization of America by European powers. In these days, its object would be to prevent the sacrifice of territory to European claimants and to establish a loose Confederacy in which the United States should have the providential mission of protecting, and possibly disciplining some of the other parties to the agreement. On the face of it, such an understanding would be offensive to national pride and freedom of action.

Commercial and industrial expansion is a form of imperialism which may be not one whit more odious than that which is effected by armed force; for great privileges and valuable concessions, even affecting domestic



tranquillity and the administration of justice, are too often the excessive price that must be paid for the inauguration of an industry that is to develop a country's latent resources. Even should the Monroe Doctrine be ratified and accepted, the great European countries whose sons have settled by the hundred thousand in Latin America, would not thereby forfeit or waive their right to intervene in favor of their subjects.

All Cubans are not satisfied to have their treaty-making prerogative subject to inspection and approbation by the United States. That to which they submitted in time of need will hardly be accepted in times of peace by all South America.

### The New Accession Oath

The religious question is to the forefront in two European countries, one overwhelmingly Catholic, the other overwhelmingly Protestant. But whereas in Catholic Spain the struggle is for an enlargement of privileges affecting external freedom of worship for Protestants, in Protestant England the struggle is not for an extension of liberty for Catholics, but for the removal of a restriction on the liberty of the Protestant sovereign. The accession oath, inasmuch as it compelled the reigning sovereign to brand his Catholic subjects as well as the majority of Christians as idolaters was an unwarranted infringement on his religious liberty, besides humiliating him to the extent of solemnly affirming what he knew to be false. Virtually the oath was an insult to Catholics, and on this ground they have been fighting for years to have it amended. In reality they might have insisted that they were contending for religious liberty not for themselves but against Protestants in a Protestant State and in favor of a Protestant ruler. Curiously enough all the opposition came from Protestants.

The Catholics who favored the revision or the excision of the oath would have had little chance of success, had there not been dissension among their opponents. The King will now swear that he is a faithful Protestant. What a generous concession to the progress of the age! A concession, too, wrung from liberty-loving Englishmen in behalf of their beloved sovereign. His majesty, George V, still remaining head of the church "as by law established in England," is now privileged to become a dissenter and without changing his belief or doing violence to his conscience may, when he crosses the Tweed, accept in all honesty the declaration that he is the head of the Kirk in Bonnie Scotland. It is not clear that he may not if he wishes become a Unitarian or a Quaker. The former oath meant at least what it said, as the present formula may mean anything the comprehensive term of Protestant implies. Yet with "a faithful Protestant" for the head of their church, Anglicans and Episcopals generally will still serenely claim that they are Catholics!

### LITERATURE

**A Bit of Old Ivory and Other Stories.** New York: Benziger Bros.

A set of excellent short stories by a number of Catholic writers, most of whom are well known to the reading public. While all are good, while all are touched with Catholicity, there are at least five or six which have a peculiar charm. If the present writer were asked to pick out the one story of the set which, in the reading, held him tensest—"gripped him," as the saying is—he would name without hesitation "Bruin and Her Baby," by Miss Jerome Harte, a new writer. In this little tale heart-interest and the spirit of Catholicity are wondrously interwoven.

**Claire Loraine.** By "LEE." New York: Benziger Bros.

God bless the man who first invented children—in fiction. If Dickens be not the inventor he ought to get the credit anyhow. Hundreds of later writers owe much of their charm to their portraits of children, and their children, to a large extent, to Charles Dickens. It seems to me that no writers have gained quite as much from him as those of the Catholic Faith. The joy, the pathos, the fun, the frolic of "Boz" are wonderfully reproduced in the stories of our own authors. Clare Loraine is a case in point. Four little girls with their "silvery laughter, and tumbles, and childish escapes" absorb the reader's attention. Any girl from eleven to fourteen years of age who will not be delighted with this book should be shut out from all books and all libraries for ever and a day. Clare Loraine makes piety winning, and ranges wit and humor and their followers mirth and laughter where they belong—on the side of goodness. The story, like many recent issues of the firm of Benziger Bros., shows how far Catholic fiction of to-day has risen above the goody-goody stuff of the first three-quarters of the nineteenth century.

FRANCIS J. FINN, S.J.

**Theology of the Sacraments. A Study in Positive Theology.** By the Very Rev. P. POURRAT, V. G., Rector of the Theological Seminary of Lyons. (From the third French Edition). St. Louis: B. Herder, \$1.50.

An old missionary of our acquaintance, a genial lover of paradoxes, used to remark that the most one can say for a sermon that conveys no instruction, is that it is very probably harmless! Like most paradoxes, this is far too strong, but it has a ray of truth. A thorough knowledge of the fundamental dogmas of our Holy Faith is certainly one of the crying needs of our loose-thinking and superficial time. It is of good omen then, that theological treatises in the vernacular, such as this on the Sacraments, are coming from the press in growing numbers, giving opportunity even to those to whom Latin is a closed door, to gain some scientific knowledge of theology.

The present book deals with that branch of its subject known as "The Sacraments in General" and follows in the main the time-honored division of that treatise. The definition of a Sacrament, its composition, its efficacy, the Sacramental Character, the number of the Sacraments, their divine institution, and the intention required in minister and recipient, form the headings of the chapters.

The historical side of the questions, a side which has come to be of such prime importance in present-day theology, and in Sacramental theology in particular, is in the main, well and quite fully treated. Many citations from the Fathers add interest to the work, and the translation seems sufficiently accurate.

One must find fault, however, with the treatment of the question whether Christ instituted all the Sacraments by explicitly defining all the essentials of matter and form; or whether, in the case of all but Baptism and the Eucharist, He merely "laid down their essential principles, leaving to development to show the Apostles and the Church what 'He' wished to accomplish" (p. 301). The author holds (we think against the weightier part of present-day theologians), to the latter theory, a doctrine which, as Father Pesch has remarked in the last edition of his work "*De Sacramentis*" (page 95), bears an uncomfortable resemblance to the 40th of the propositions condemned in the decree "*Lamentabili*."

It is too bad, besides, to father on Cardinal Newman's theory of Development a corollary which was doubtless very far from that great author's thoughts. For, as Father Pesch further remarks, Newman does not inquire what Christ instituted mediately, what immediately, but shows that Catholic doctrine and discipline form such a harmonious whole, that one article necessarily flows from another, and one of them cannot logically be granted or denied, without granting or denying all the rest. These statements will serve as proper matter for revision in subsequent editions.

There was a happy day, before the great apostasy, when a tincture at least of scientific theology was thought the proper finish to a gentleman's education. As books like the present multiply, we may hope for the growth of another such tradition among the Catholic laymen of our time.

EDWARD F. GÄRESCHÉ, S.J.

**The Rise of South Africa.** A History of the Origin of South African Colonization and of its Developments towards the East, from the Earliest Times to 1857. Vol. I. By G. E. CORY, M.A., King's College, Cambridge; Professor in Rhodes University College, Grahamstown, South Africa. London and New York: Longmans, Green & Co.

This volume, the first of four, gives, in more than four hundred pages, a detailed history of the Eastern Province of Cape Colony down to the year 1820. The author has worked hard among original documents, so that he has much to say that is not to be found in the monumental work of Dr. Theal, the late Colonial Historiographer. The misrule of the Dutch East India Company, the seven years of the first British occupation, the enlightened government of General Janssens (1803-6) in the name of the Batavian Republic, and the first fourteen years of permanent British rule form the subject matter of the volume. The most instructive pages are those which deal with Kaffir raids, Kaffir wars, the influence of the missionaries, and the manoeuvres whereby the adherents of Exeter Hall or other kindred spirits succeeded, by degrees, in destroying the original friendship which existed between Boer and Britain.

The book is well written; at times somewhat chatty in style, and is a mine of instruction for all those who live near the localities described or who, for other reasons, wish for detailed information.

J. J. K.

**A Village of Vagabonds.** By F. BERKELEY SMITH. New York: Doubleday, Page and Company. Color Illustrations by F. Hopkinson Smith. Pen Drawings by Author. Price, \$1.50.

The writer rented an abandoned chateau in an out-of-the-way little French hamlet by the sea and spent his time in hunting, sketching, and gathering material for the present volume of descriptive tales. The "*Village of Vagabonds*" is called "*Pont du Sable*." It seems the population of the hamlet was thriftless enough to justify the title adopted by the author for his book. At least, he says it was; but very

few of the sketches, as the reader might be led to expect from the title, are taken up with the simple villagers. The author found them too tiresome, it would seem, and devotes most of his book to Monsieur le Curé, the "exquisite Madame de Breville," and other persons, who, either by their position in society or by melodramatic notoriety, possessed obvious characteristics as subjects for the sketcher.

The book is an attempt at that fragile species of half-humorous, half-serious study of the Latin race in the unspoiled provinces, in which Henry Harland and sometimes the author's father, F. Hopkinson Smith, were so successful. It is a very difficult kind of literature. It calls for the finest persiflage, the most subtle observation and a large supply of kindly sympathy. Even Harland sometimes missed it. If the author allows himself to relax for a page the whole structure tumbles; we see his big hands manipulating the wires; the illusion is gone. We think this has been the case very noticeably with Mr. Smith in his latest volume. He did not choose his puppets well and in managing those which he selected he shows a straining of his power and certain little awkwardnesses which spoil conviction. Catholics will laugh at some of the things in "*A Village of Vagabonds*." For instance, the author describes the front of a priest's cassock while the latter is saying Mass. He notices that three buttons are missing from it. Which makes us doubt seriously whether Mr. F. Berkeley Smith, with all his assumed familiarity with a French curé, ever saw a priest saying Mass. The author hints by mysterious references to Rome that his friend, the curé, is violating grave canons of his Church by shooting ducks from a blind. And there are other little missteps which show how hard it is for an American "Presbyterian," as the author describes himself, to create a proper atmosphere of verisimilitude for a study of the Latin peoples.

**What Pictures to See in Europe in One Summer.** By LORINDA MUNSON BRYANT. New York: John Lane Company. Price, \$1.50.

To anyone contemplating a sight-seeing trip to Europe we heartily recommend Mrs. Bryant's latest book. On the principle that a familiarity with a few great pictures is better than a vague and kaleidoscopic impression, running together without outline or distinctness, of a large number, the author has selected some seven score pictures in the most prominent galleries of Europe for special notice. She very justly observes that most American tourists have two grave faults, viz., "covering too much ground in too short a space of time and insufficient preparation intellectually for the trip." This double defect she undertakes to overcome as regards the masterpieces of painting on exhibition in England and the Continent. There are, we need not say, omissions in her list; but it is also true that the reader who confines himself to her selection and studies them under her guidance will return home with distinct additions to his knowledge of art. One hundred and thirty-nine of the world's greatest paintings are reproduced in clear half-tones with interesting comment. One cannot help remarking in turning over these pages how much of the world's greatest art is Catholic in inspiration and treatment.

#### BOOKS RECEIVED

- Donal Kenny. By Rev. Joseph Guinan. London: K. & T. Washbourne, Ltd. Net 3s. 6d.  
 The Boys' Cuchulain. Heroic Legends of Ireland. By Eleanor Hull. New York: Thomas Y. Crowell & Co. Net \$1.50.  
 The Life of Cardinal Vaughan. By J. Snead-Cox, 2 vols. St. Louis: B. Herder. Net \$7.00.



## EDUCATION

A year ago comment was made in this column on the efforts of those in charge of Catholic schools in various dioceses to second efficaciously the good work accomplished in the annual gathering of the National Catholic Education Association. The uniformity of teaching methods and the organized action to promote and maintain a high standard in our schools inculcated by the national body will be without practical avail unless its suggestions be systematically urged by diocesan and local authorities. Reports coming to us regarding the vacation work in state and diocesan centres in this direction offer matter of sincere congratulation, testifying as they do to the growing determination of Catholic teachers to free themselves from the defect of random effort and cross purpose work, and to combine to secure greater efficiency and united action for higher standards in the grades. The movement, one is glad to note, is widespread, such distant sections as Montana and Oregon reporting enthusiastic state meetings, and Los Angeles sending a splendid summary of the program of the convention of Catholic teachers in that city.

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A practical help to this same end, which is more generally appreciated in the eastern sections of the country, is found in the designation of a diocesan inspector and superintendent of schools. It were desirable that this charge be made a feature in Church organization in every diocese of the land. Excellent evidence of the good results that may be achieved through the energy and devotedness of such a diocesan official may be seen in the splendid condition of the parochial school system in New York and Philadelphia, where this duty has been entrusted to capable men for years back. To be effective the office must, of course, be recognized as no mere sinecure. The arrangement imports the assignment of an active priest, a specialist in educational work, to the duty of overseeing the parochial schools of the diocese. Thus there is constituted a responsible head to execute the uniform system agreed upon by the Church authorities regarding text books, teaching methods, class periods and similar details of school work required to maintain the grade standard established for our schools. A certain discrimination is to be sure imperative in legislation affecting school work, a certain flexibility is implied where the personal equation enters so markedly as it does in the efficiency of a teacher, but an uncontrolled independence of manner and method will never make for effective uniformity in the work. The success attending the efforts of Catholic school-teachers

in those places where the principle is recognized ought to be motive strong enough to impel Church authorities to the creation of a similar charge in every diocese of the country.

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Religious exercises, consisting of the reading of the Bible, singing and prayer, cannot be held in the schools of Illinois during the time pupils are required to be in attendance, according to a decision handed down by the Supreme Court at Springfield in that state some weeks ago. The decision was the conclusion of the case of the Catholic residents of Winchester, Scott County, who protested against religious exercises in the schools of that county in which their children were compelled to join. They applied for a writ of mandamus requiring the board of education to discontinue the religious services.

The lower court denied the petition, but the Supreme Court upholds the position of the protesters, and directs that the writ issue. The gist of the opinion written by Justice Dunn, is contained in the following paragraph: "The exercises mentioned in the petition constitute worship. They are the ordinary forms practised by Protestant Christian denominations. Their compulsory performance would be a violation of the constitutional guaranty of the free exercise and enjoyment of religious profession and worship. One does not enjoy the free exercise of religious worship who is compelled to join in any set form of religious worship. Were these exercises of reading the Bible, joining in prayer and the singing of hymns performed in a church there would be no doubt of their religious character, and that character is not changed by the place of their performance. . . . The wrong arises not out of the particular version of the Bible or form of prayer used whether that found in the Douay or King James version, or the particular songs sung, but out of the compulsion to join in this form of worship. The free enjoyment of religious worship includes freedom not to worship."

The round of commencements chronicled at the close of June called attention once again to a very undesirable religious influence introduced into such exercises by public school authorities. Quite as commonly as heretofore in small towns throughout the country, so the reports of these school exercises told us, the program was opened with prayer, and in many places Protestant churches were the gathering places of those who went to encourage the young people in their commencement showing. Repeatedly it was noted that a minister of religion had been called upon to address the students of the schools, and naturally the remarks of the gentlemen invited could not have been of a religiously

colorless character on such occasions. All this, one may submit, is distinctly not in accord with the pretensions of a school system supposed to be entirely free from religious influences. Unquestionably it subjects the schools to sectarian influences, of which numbers of the parents and pupils cannot in conscience approve. One would believe that the zealous defenders of "unsectarianism" among us ought not to need be told of the inconsistency of such program details. Surely there is no reason why Catholic parents and children should be either precluded from attending the commencement and other public exercises of the grade schools in their neighborhood, or seriously embarrassed by being constrained to be present at sectarian religious exercises. Or do the good people who admit these inconsistencies fancy that unsectarianism is sufficiently secured by excluding everything savoring of Catholic practice in the school programs and exercises?

It may be well for those interested to make record of the sentiments expressed by speakers assigned to address the various sectional meetings of the great National Educational Association in Boston a couple of weeks ago. The patronizing way in which advocates of our public school educational methods assure Catholics that the system is as near perfection as any earthly system may hope to be, and the polite contempt with which they sweep away any suggestion that our parochial schools are quite as efficient as the state grade schools, do not seem to find reason in the criticisms launched by some of these speakers. A certain James M. Greenwood, of Kansas City, declared, for example "that our present (public school) system of teaching has produced a luxuriant crop of spineless and animated nobodies."

The plan long in mind among anti-Catholic agitators in Italy to bring about legislation that will place that country on a like footing with France in school regulation is coming to a head. The bill eliminating religious instruction from the school programs for primary schools in state control has been formally placed before Parliament. As already indicated in AMERICA, the strength of those favoring the project appears to make almost hopeless any attempt to defeat the measure, but Catholic educators are opposing its passage with an energy that may effect some good results. Ex-Premier Giolitti, now a private Deputy but still wielding a very considerable power in the assembly, will, it is reported, have a deciding influence in the settlement of the question. If he can be prevailed upon to accept the Catholic attitude the efforts of the agitators now endeavoring to de-Christianize the schools of Italy will meet with an effective setback.

## PULPIT, PRESS AND PLATFORM

W. T. Stead contributes to the *Review of Reviews* an article on "The Personal Character of the New King." Dealing first with the already discredited rumor that King George V "is a person of intemperate habits," Mr. Stead says:

"Nor has there ever been, so far as I can ascertain after a rigorous examination of the stories current, even the shadow of a foundation for the cruel calumny of which he has been the subject. I will go further and say that, so far as can be ascertained, so far from being given to intemperance, George V is probably the most abstemious King who has ever ascended the English throne. I do not say that he is a Good Templar or a Rechabite, or a pledged teetotaler. But I do say with confidence, on the authority of men who know him intimately, who have lived with him, dined with him, supped with him, that, although he sometimes takes a glass of wine, his usual beverages are distilled or mineral water, and milk. Some have gone so far as to assure me that he has not allowed a drop of alcohol to cross his lips for 'two years. That is an exaggeration. Others profess to have seen him take a night-cap of whiskey and soda. But the evidence of those who know him best is that there is not a man more abstemious in the use of intoxicants among all the millions who own his sway."

"How the legend can have arisen I cannot say. For the usual suggestion that he may have sworn off lately is put out of court by the positive assurances which I have received from those who have known him from his youth up. He has never been given to excess of any kind. He was not given to excess either as a youth when at sea or as a man. When he entered upon his public duties he was not even under temptation to drink. He did not like it, and it did not like him. A little light wine at lunch or dinner, and sometimes a thimbleful of whiskey with soda-water or milk afterwards, constitute the maximum of his potations. And as he is now, so he has been all his life—sober, temperate, abstemious."

Mr. Stead deals at greater length with the story that King George contracted at Malta a marriage with a daughter or niece of some admiral. He tells how seventeen years ago he examined the grounds for this legend, going so far as to approach King Edward, then Prince of Wales:

"I submitted to a mutual friend a series of questions to the late King, who was then Prince of Wales. They were very precise, categorical, and covered the whole ground from A to Z. The King, then, as always, was very courteous, and expressed his utmost readiness to go into the whole matter."

In reply I received a most categorical, definite, emphatic repudiation of the whole story. He denied absolutely the story of the alleged marriage, morganatic or otherwise. He asked, not unnaturally, if the Prince were married, as was alleged, where was the marriage register, and who was the clergyman that performed the illegal ceremony? If the lady in question was an admiral's daughter, could it be believed that her father tolerated a clandestine marriage conducted in defiance of the law without the knowledge of the Prince's parents? He also pointed out the various other inherent improbabilities of the story, and finally gave me his most positive assurance that the story was a lie from beginning to end, and, what is more, a lie so ridiculous that it could not impose upon anyone with the slightest knowledge of the Royal Family, or of the Navy, or of the Church.

"Since then I have made further inquiries and have been satisfied in my own mind that there is not and has never been any foundation for the story. When the marriage with Princess May was announced, the Archbishop of Canterbury was snowed under with letters of protest from all parts of the world where the legend of the Malta marriage had penetrated. How could he, how dared he, make himself a party to such a crime in the eyes of God and of man? Such was the question asked in ever-increasing crescendo of virtuous indignation. The answer is obvious. The Archbishop and the other clergy who were to take part in the ceremony could not, and dare not, officiate in celebrating what would have been a bigamous union. They made the most minute investigations into the whole story. They pursued every clue that was offered them. They asked everyone who professed to believe the story to state the grounds of their belief, and then they carefully pursued the trail of testimony till they ran the legend to earth. I am assured by one who himself took part in the investigation that although they investigated patiently every scrap of evidence, they never could get nearer to first-hand evidence than that somebody's cousin had been there and had seen the ceremony performed. But despite all their searchings, they never could come upon that cousin himself. Somebody's cousin, who was everybody's cousin, never could be located. He remained to the end, as he remains to-day, impersonal, impalpable, the mysterious unknown, who is responsible for the paternity of the most amazing falsehood of modern times."

"The Primate did not perform the ceremony without having taken every conceivable pains to ascertain the facts from the King himself. The late King and Queen Victoria were absolutely certain there was no truth in the tale, and the King always ridiculed the story as one of

the most absurd of all fables. In the course of these archiepiscopal and episcopal and clerical investigations, the investigators were satisfied from the unanimous testimony of the naval officers who served with the King in the Mediterranean at the time when the alleged marriage took place, not merely that there never had been a marriage, but that there never had been a liaison of any kind with Miss S—, or anyone else, and that therefore there could not have been any of the alleged children. The net result of the inquiry was to satisfy the Primate and the other distinguished clerics who had to perform the official and public marriage, that the young man had never been married before, that he had lived an exemplary life, and that the whole story about the existence of any children resulting from his alleged relation with Miss S— was absolutely without foundation. There were no such relations, morganatic, illegitimate, or otherwise, and there were no children."

"The whole of the fairy story," comments Mr. Stead, "falls to the ground. The matter was brought," he says, "to the attention of the present King, who treated it, as all the rest of the family treated it, as one of those absurd fictions apparently invented for the purpose of testing the gullibility of the public." "I have taken some pains," adds the writer, "to nail this lie to the counter, and I hope that after the publication of this article we shall hear no more, either about the intemperance of the King or about his bigamy."

## ECCLESIASTICAL ITEMS

Catholic Philadelphia is rejoicing over new honors bestowed by the Holy Father on three of her worthy sons. The Rev. Philip R. McDevitt, diocesan Superintendent of Parish Schools, has been raised to the dignity of a Domestic Prelate; Mr. Walter George Smith has been made a Knight Commander of the Order of St. Gregory, and Mr. Samuel Castner, Jr. a Chamberlain of the Cape and Sword.

Very Rev. Joseph Chartrand, Vicar General of the Diocese of Indianapolis, has been appointed coadjutor, with the right of succession, to Bishop Chatard of that diocese. The new prelate comes of an old French family and was born May 11, 1870, in St. Louis, Mo. He made his early studies at St. Louis University, and his theological course at Innsbruck and at St. Meinrad's Seminary. He was ordained priest Sept. 24, 1892, and was appointed Bishop Chatard's secretary and later rector of the Cathedral.

Under the auspices of the Alumni Sodality a pilgrimage to the shrine at Auriesville, N. Y., will leave Boston on



Sunday evening, August 14, and participate in the ceremonies of the following day. Bishop Anderson hopes to be able to head the pilgrimage, which will number about five hundred members.

### SCIENCE

The reception, contrary to expectations, of radio-telegraphic signals is not enhanced when the transmission is affected with a spark gap in compressed air. While the dielectric strength of the air is enormously increased, so also is the resistance to the oscillatory spark, both appearing to increase in about the same ratio.

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The Navy Department is about to substitute a new compass for the type which has been in service during the past 100 years. Tests are being made by the Bureau of Navigation of the department, one of the instruments having been established on the cruiser Birmingham. The new compass is combined with a rapidly revolving gyroscope which eliminates all variation and deviation of the needle of the machine.

Prof. Johann Galle, the noted German astronomer, is dead at the advanced age of eighty-eight. It was he who on Sept. 23, 1846, after having received from Leverrier the following communication, "Direct your telescope to a point on the ecliptic in the constellation of Aquarius, in longitude 326 deg., and you will find within a degree of that place a new planet, looking like a star of the ninth magnitude, and having a perceptible disc," sighted for the first time, at the observatory of Berlin, within 52 minutes of the precise place predicted, the planet Neptune, thus marking a new era in the history of Astronomy. Galle also discovered three comets, for which he was awarded the Lalande prize. At the time of his death Galle was director of the Observatory of Breslau.

Professor Zwaardemaker has just communicated to the Amsterdam Royal Academy of Science a description of his perfectly noiseless room, a room which allows no sound to penetrate from without, resists sound propagation, reflection and refraction within. The walls consist of six layers, alternately of wood, cork and sand. Between these layers there are gaps from which the air has been exhausted, one between the second and third, and one between the fourth and fifth. The inner walls are constructed of a porous stone lined with a kind of horsehair cloth, a Belgian invention, called trichopiese. The walls are pierced by leaden rods, acoustically insulated. Layers of wood, lead, asphalt, seagrass, and cork enter into the construction of the roof. The floor is of marble overlaid with a closely-woven Smyrna carpet.

Arrangements have been completed by the German Admiralty Board by which the vessels to take part in the grand maneuvers this year will be kept in constant touch with the land. This will be effected by a dirigible fitted with wireless telegraphy. The new Gross airship, the largest craft of the semi-rigid type, will be ushered into service. This airship measures 302 feet in length, and has a diameter of 42 feet. The driving mechanism consists of two motors which develops 400 horse power operating four propellers.

An English genius has derived a simple yet efficient method for preserving flour. The flour is pressed, by means of hydraulic pressure, into the form of bricks. Under this pressure all forms of larval life are destroyed, thus insuring the bread-stuff from the ravages of insects, while it is equally secure from mould.

According to a report from the members of the Natural Geographic Society's expedition, exploring in Alaska, the great glacier in Rainy Hollow, near Haines, is moving at the tremendous rate of twelve feet a day. Huge masses of ice are aurlled with thundering noise over the precipice where the glacier discharges. In the opinion of geologists the avalanches, caused by the frequent earthquakes of late, are responsible for the increased flow.

F. TONDORF, S.J.

### SOCIOLOGY

Bulletin No. 88 of the bureau of labor, department of commerce and labor, contains an interesting statement of the result of an investigation by the imperial statistical office of Germany of the cost of living of families of wage earners and salaried persons in that country during 1907 and part of 1908. There were 852 families included in the investigation, all of which kept accounts of all expenditures for a full year, and all but five of which had incomes of not more than 5,000 marks (\$1,190). These families contained 3,952 persons or an average of 4.64 persons per family. The average annual income of the 852 families was \$521.72, while the average annual expenditure was \$531.70, resulting in an average deficit of \$9.98. It is stated, however, that expenditures are probably reported more accurately than receipts, which may account for part of the deficit. 2.7 of the average annual income was from the earnings of the wife, and 1.7 per cent. from those of the children; income from the wife was shown in less than one-third of the families and from the children in one-eighth. The highest average family income reported was for families of teachers, \$784.05, followed by that for families of officials of secondary rank, \$681.09, and of

salaried persons in private employment, \$581.12; while that for families of unskilled workmen not classified was \$378.14.

One wonders what the Carnegie Foundation's Directors must have thought upon reading the report sent out by the authority of the American Medical Association concerning the result of examinations passed before various State Medical boards by young medical graduates from the different Schools of Medicine in the country. As is known, one contention made by these gentlemen implies the advisability of suppressing "small colleges" because the limited facilities of such institutions do not make for the thoroughness of work and the general good results shown in the institutions honored with the approval of the Carnegie Educational Trust. Yet the report in question tells us that of the sixty-seven doctors graduated by the St. Louis University a Catholic School not on the Carnegie accepted list, only two failed in the examination for license to practice before the various State Examining boards. Yale, Harvard and Hopkins, with smaller classes, had a heavier percentage of failures in these examinations.

One wonders, as well, what impression is made upon these men by the perusal of the catalogues and year books issued by the "small colleges" which abound in the United States. To the disinterested critic, who turns their pages, there is found in the showing made, a distinct note of encouragement in the story therein sketched. North, South, East and West alike there is evidence of comforting activity on the part of school men to improve courses of study, to introduce thoroughness and efficiency into the system followed, and to open as wide as possible the door of educational opportunity to all. Will the people be benefited by efforts, whether public or private, whose aim it is to smother the nation-wide energy of which these publications tell the story? Yet few of them have a revenue-producing endowment of "not less than \$200,000" which the Carnegie Foundation assigns as a *sine qua non* condition to recognition by its Directors. Many of them have what is decidedly better. Our Catholic Colleges and High Schools have ordinarily the devoted service of men and women who have chosen educational work as a life vocation to which they consecrate themselves because it is God's work, and in it they find most favorable opportunity to honor Him and to sacrifice themselves for the welfare of their fellow-men. They neither look for nor need the incentive of big salaries to inspire them in the service rendered, and may one not fairly set their disinterested labor of love over against the

crude material requirement of \$200,000 revenue-producing endowment, which the self-appointed autocrats of educational work among us have made a necessary feature of those schools which seek their approval?

### ECONOMICS

Uncertainty about the crops because of the unusual weather conditions in spring and early summer has made bankers and business men in the West conservative. The tendency is not without its exceptions, but, ranging as it does in general through the whole list of business interests i. e. the agricultural states, it has its effect and it is a result much to be desired at this time. The business interests have not preached in vain against the dangers of too much expansion and too heavy indebtedness. The present situation is a recurrence of the waiting attitude that was so strongly marked in every branch of trade in the ten months following October, 1907, though with an entirely different compelling cause. Should there be a material lessening this year of the farmer's income, the interior of the country will see caution that will be as marked as in any period of its recent history, though this will not happen unless the summer should turn out to be an unexpectedly bad season. That such seasons do come, the West well knows, and it is always to be considered in plans for the future.

By the end of July, say the financial journals, New York should be well fortified to withstand the initial withdrawals of currency for agricultural purposes. The mid-July inflow of cash from the country was computed at almost \$10,000,000 by the *Journal of Commerce*, while in operations with the sub-treasury there has been a nominal gain by the banks. Upwards of \$26,000,000 has been paid into the treasury in corporation tax dues, thus replenishing the national cash-box at a time when disbursements are particularly heavy.

European crop conditions were reported good in the monthly crop statement for July, published by the department of agriculture in Washington. According to this statement it is now realized that the damage from storms in the spring is not wholly irremediable and subsequent fine weather in some of the most seriously affected states has inspired hopes that in quantity at least the former excellent prospects may not have been materially impaired. Excepting the effects of storms, agriculture in general made the progress looked for at this season. In France, however, winter cereals continue in a backward state, and the highest expectations are for only a moderate crop of wheat. In Germany a

rather prolonged dry spell, now broken, seems to have had no particularly serious effects. Drought has, too, been repeatedly reported from the Don and Volga regions of Russia. Still most European countries have an ample sufficiency of moisture, and under its influence the spring-sown crops have flourished almost everywhere.

Efficient regulation of the cold storage business is to be urged during the next session of Congress. A bill will be presented prescribing as a first step that no food product shall be kept in a cold storage warehouse in any territory for more than six months. Until the federal authorities shall have come upon some constitutional method which will make feasible federal supervision of the storage business, this law will serve as a model for similar legislation in the various states. The legislation will be supplementary to the pure food law, which in its present scope does not give sufficient authority to the government to protect the people from the cold storage evils. The intended enactments do not look to the destruction of cold storage service, which no one would favor, but they will be rather so framed as to prevent the use of cold storage plants for speculative purposes. Public health, say those mapping out the legislation, must be considered first of all.

An active colonization campaign, directed by state officials, is well under way in Colorado. The first aim is to bring farmers into the state. The state commissioner of immigration declares that the state has 3,000,000 acres of irrigated land and between 3,000,000 and 4,000,000 acres that are irrigable, but undeveloped. This gives a total of more than 6,000,000 acres of high-class, well-watered land, every acre of which is productive, now open to intending settlers in the state. The second object of the campaign is the protection of the interests of the new-comer, who is told where he can do best. Information is given to him to enable him to guard against mistakes in choosing the location of his home, since the promoters of the project desire intelligent colonization, not indiscriminate settlement.

The report of the Interstate Commerce Commission just issued goes to show that traveling by rail grows less hazardous every year. During the fiscal year 1908-09 the railroads in the United States killed one passenger in every 3,523,606 they carried, and injured one in every 86,458. The total number of passengers carried was 891,472,425. This shows a little better average than that of the previous year, when one passenger in every 2,823,133 carried was killed, and one in every 77,017 carried was injured. The total casualties recorded for the twelve months ending June 30, 1909,

were 104,343, 8,722 having been killed and 95,626 more or less seriously injured. The major portion of the accidents incurred fell to the lot of railway employees, the toll exacted among these running as follows: Trainmen, 1,344 killed, 29,118 injured; switch tenders, crossing tenders and watchmen, 93 killed, 507 injured; other employees, 1,173 killed, 45,381 injured.

Senator Bristow, a leading insurgent among the Republicans of Kansas, in the course of a speech delivered in Kansas City, Kansas, in answer to Speaker Cannon's criticism of the insurgents of the two houses of Congress for their attitude toward the Payne tariff high schedules, was exceedingly frank and outspoken in his reference to what President Taft has proclaimed to be the best tariff Law ever enacted. He was particularly caustic in his criticism of the evil of the woolen and cotton schedules, which, he claimed, have led manufacturers to overcapitalize enormously, believing, as they do, that the increased duties on fabrics would enable them to reap larger profits from their mills. Senator Bristow goes on to declare that the burden placed upon these enterprises now would seem to be more than they can bear, so that "it is only a question of time until the collapse will come. When it does come an industrial panic will be precipitated that may shake the industrial stability of the nation."

### OBITUARY

Sister M. Rita (Louise Heffernan) died at St. Mary's Academy, Notre Dame, Ind., on July 23. Born at Albany, N. Y., Sept. 22, 1860, her father was Gen. James Heffernan of civil war fame. She made her profession in the congregation of the Holy Cross, in 1881, and for years was head of the English department of St. Mary's College and Academy. She wrote several books and was a frequent contributor to Catholic periodicals.

On Tuesday, July 18th, Mrs. Appoline Schmidt, née Tettedoux, of Cincinnati, passed away peacefully in the fifty-second year of her age. A convert to the Faith, for her eighteen years in the Catholic fold, she distinguished herself by her practical charity and her most edifying life. Mrs. Schmidt was called at the Good Samaritan Hospital "the Angel of the ward." Besides being connected with the Women's Club and several literary societies, she was prominently identified with the Lydia Society, a distinguished organization of Catholic women who devote much of their time to supplying, by the work of their own hands, indigent children with clothes. One of her four surviving children, Mr. Austin Schmidt, is a Jesuit scholastic.